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ABSTRACT

This teaching guide about India presents teaching-learning strategies. The major intent is to help the teacher and student examine and understand another culture within its own frame of reference, thereby helping the student understand his own. The overall emphasis of the guide is on the development and understanding of concepts and generalizations rather than just acquisition of facts. The guide on India's culture is divided into seven components of study: Stream of life: birth, child-rearing, marriage, and death; Agencies of cultural continuity and transmission: religion, values, and philosophy; Geography: environment, occupation, and economics; History; Government; Creativity: Art, literature, and music; and Culture in transition: conflict and assimilation. Various concepts within each component are defined and study experiences are recommended such as reading books and listening to records. Components also include 1) teaching strategies for discussing concepts; 2) additional student activities such as role playing, writing, discussing, mapping, and researching; and 3) listings of additional source materials including books, films, artifacts and realia, and case study readings. Some components present suggested topics to examine and analyze. An appendix presents reprints of three magazine articles and some sample advertisements. (CK)

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A LOOK ACROSS CULTURES

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and a special acknowledgment for revisions to
Diwaker S. Muley

WISCONSIN DEPARTMENT OF PUBLIC INSTRUCTION

April 1975

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FOREWORD

About one-seventh of the world's population live in India. Their history is one of the oldest and richest in the world and the diversity of their culture is as great as any comparable area. It is the largest practicing democracy in the world and since its independence from Great Britain in 1947, the Republic of India has occupied a prominent place in world politics. These are important enough reasons for American students to become knowledgeable about India.

As a result of the availability of P.L. 480 Funds, a number of teachers and supervisors in Wisconsin have been given the opportunity to study and travel throughout India as participants in the India Seminars for Social Studies Supervisors and Teachers. Extensive first-hand knowledge was thus acquired and out of it grew the desire to make available for Wisconsin teachers a publication such as this. However, it must be said that the availability of Diwaker S. Muley's services in 1974-75 as a consultant in the Wisconsin Department of Public Instruction was the determining factor in making this teaching resource available at this time. Dr. Muley, a social studies consultant with the National Council of Educational Research and Training, New Delhi, India, served as the primary editor/writer of this bulletin which is a revision of INDIA - A LOOK ACROSS CULTURES, published in June, 1973, by the Connecticut State Department of Education.

Russell Mosely
Curriculum Coordinator
Wisconsin Department of Public
Instruction

Acknowledgments

The Connecticut Cluster Project on Non-Western Cultures was funded by the United States Office of Education under a Title III Grant in 1967. This project produced guides on India, Africa, Middle East, China and Japan. Working with Barbara L. Belanich, Project Director, and Larry E. Condon, Cluster Project Coordinator and Editor, selected teachers from each participating system worked on one culture area. The teachers from the Norwalk Public Schools produced the original guide on India which has now been revised under the auspices of the Bureau of Elementary and Secondary Education in the Connecticut State Department of Education in collaboration with the State Consultant for the Social Studies.

Acknowledgments for active participation in the revision of INDIA - A LOOK ACROSS CULTURES go to Mrs. Sharada Nayak, Consultant from the Educational Resources Center in New Delhi, India; Miss Barbara L. Belanich, Senior Curriculum Coordinator in the Greenwich Public Schools and Project Director of the Cluster Program; Harry W. Osgood, Director, Educational Resources Center (Area Cooperative Educational Services); and Dr. Arthur E. Soderlind, State Consultant for the Social Studies in Connecticut.

A special word of appreciation is extended to Dr. Seymour Fersh, former Education Director of the Asia Society and currently a professor at Fairleigh-Dickinson University, for permission to reproduce a portion of the teacher's guide he developed for the MacMillan Culture Regions of the World Series of which he is editor. It is incorporated in this revised edition to illustrate how these materials can be both expanded and updated. In addition, acknowledgment is made to the New York State Education Department for permission to reprint and include excerpted segments from its publication Teaching About India. A special word of thanks is also accorded Diwaker S. Muley, National Council of Educational Research and Training, New Delhi, India, and Curriculum Consultant, Wisconsin Department of Public Instruction (1974-75), for his most significant contribution to the Wisconsin revision of INDIA - A LOOK ACROSS CULTURES. H. Michael Hartoonian, Social Studies Specialist, Wisconsin Department of Public Instruction, also assisted in making this revision possible.

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INDIA - A LOOK ACROSS CULTURES

Introduction

In the spirit with which Wisconsin curricular guides have been consistently developed and issued, that is as models, suggestions--a way, not the way--this publication is also offered as a possible stimulus to trigger a wide variety of effective learning strategies. The major intent is to present teaching-learning strategies which may aid the teacher and the student to look at and understand other cultures within their own frame of reference and, at the same time, see their own culture more clearly mirrored through such study. For example, one possible organizational pattern, an alternative to the organizational scheme used in this publication, may be to base a unit, a course, a K-12 sequence on the following positions or attitudes to be fostered in the study of a culture, a civilization.

1. Beware of stereotyped notions about those foreign to you.

   - Stereotypes are shortcuts in thinking and somewhat useful in organizing a welter of facts, BUT
   - We must come to see that popular notions may be entirely and dangerously false, WHILE
   - Others having an element of truth may be sweepingly dangerous over-simplifications.
   - A valid stereotype may not apply to a particular individual.

2. Search for the common humanity of man in cultural diversities.

   - For example, caste, despite its natural repugnance to us, provided mental and physical security, a working parallel to insurance, the union, social security, HOWEVER
   - Never forget that there are significant cultural differences which allowed it to work!
   - The nature of man is always the same; it's only his habits which tend to separate. (Confucius)

3. Recognize different sets of values in another culture for what they are.

   - If social stability and survival is precarious, then family solidarity demands worshipful respect for age, arranged marriages, dowries. THUS,
   - The values expressed in any culture are to be both understood and themselves valued only according to the way the people of that culture see things. HOWEVER,
   - It may be acceptable to compare cultures on the degree to which they reject magic and superstition and are concerned with life-enhancing institutions.
   - Should the cumulative quality of technology remain an unchallenged criterion in such comparison? What about labels such as under-developed or even developing?

4. Develop empathy and active concern for other people.

   - India has appalling problems; there are millions of beggars and refugees along with thousands of disproportionately rich men, BUT

- Children are greatly loved and indulged, AND
- There are many, many millions living a middle way of life, dignified and honorable, which they are determined to push up through their national fabric from many sources rather than to have it pushed down from one all-knowing source.
- Think what it means to an Indian to have us call India emerging when it was the land Columbus was really seeking!

5. See the interrelationships between language and culture.

   - "Pardon me"
     Westerner responds, "Certainly."
     Easterner says, "Not at all."
   - In Spanish, for example, various parts of an animal's body are referred to with different words than those used to designate parts of the human body. Perhaps this enables the Spanish to see the bullfight in a different way than a non-Latin may view it. In fact, there is no Spanish equivalent for the word "pet".

6. Study other cultures for their intrinsic worth but use these new insights to re-examine your own ways of thinking and valuing.

   - Consider both the possibilities and the inadequacies of the area study technique in this light.
   - After an enjoyable and objective "tour" into another culture, don't be ashamed to say, "There's still no place like home," but do we see it?*

Another organizational pattern for units or mini-courses work may be determined by a set of basic questions. For example, if it was felt that comparative culture units are essential to our children and youth comprehending the economic challenges to world survival, then the following might be a cluster of determinants for such learning experiences:

1. What if the world's billions insisted on our industrial-urban life style?

2. It's one thing to have poverty in a "poor" country, but what about poverty in a "rich" country?

3. Where is the flaw in the third world stating, "We're poor because we can't afford things which make you rich?"

---

*Culture hides much more than it reveals, and strangely enough what it hides, it hides most effectively from its own participants. Years of study seem to show that the real job is not to understand foreign culture but to understand our own. It is apparent that all which one ever gets from studying a foreign culture is a token understanding. The ultimate reason for such study is to learn more about how one's own system works. The best reason for exposing oneself to foreign ways is to generate a sense of vitality and awareness--an interest in life which may come only when one lives through the shock of contrast and difference. In fact, the most powerful force for world survival that we can unleash may be found in the empathetic study of other cultures. (See Appendix I in this volume.)

4. We of the technological-industrial world are rapidly becoming the minority. How will we cope with the rapidly approaching year 2000 A.D. when the population is predicted to be 7 1/2 billion?

5. Will the presently "rich" technological-industrial nations ignore the rapidly deteriorating plight of three-fourths of the world's people?

6. Are we taking into full account our own rapidly changing economic situation here at home, a situation which has seemingly erupted very suddenly?

Wisconsin's statewide efforts have been to emphasize not only new knowledge in the several disciplines but also the change in approach to content. The change is from content as non-sequential, discrete, informational facts as persistent themes, generalizations, concepts, evolving attitudes, reflective and decision-making skills. The stress has been upon learning as inquiry, discovery, problem solving, growing realization. It has been concerned with a theory of learning according to which the learner is expected to discover at least in part and formulate for himself the understandings undergirding major concepts in each of the disciplines making up the social studies.

Consequently, based on the premise that cultures must be studied as a whole, that institutions, values and beliefs must be seen in their own context to be understood, several "components" of culture have been identified and serve as the core for the organization of the materials which follow. These components, which are by no means definitive, are:

1. The Stream of Life: Birth, Child Rearing, Marriage, Death

2. Agencies of Cultural Continuity and Transmission: Religion, Values, Philosophy

3. Geography: Environment, The Work People Do, Economics

4. History: Events Forming the Stream of Cultural Development

5. Government

6. Creativity: Art, Literature, Music

7. Culture in Transition: Conflict and Assimilation

The format for each segment of study is uniform but it should not be considered as a ready-made lesson plan for the teacher; rather, it is intended to provide a nucleus for the teacher and the student to expand upon as they look across from one culture to another. The emphasis is on the development and understanding of concepts and generalizations rather than on the somewhat aimless acquisition of facts. The intent is to help the teacher bring a meaningful experience to learners who are looking across cultures. To this end, the organization of each learning segment is composed of the four following elements:

1. Component of Culture.

2. Concept: The major "idea" identified for the lesson. These concepts provide the frame for each reading selection, but each reading

may contain a variety of ideas which a class may choose to investigate. As a result, the initially identified concept may give way to a second concept of greater significance to the class or for that matter to several others that may prove significant.

3. Experience: The content of the lesson, identification of pertinent material for the teacher as well as a description and explanation of this material.

4. Suggested Teaching Strategies: Specific development of materials with some guides for putting them to work, often in the form of directed discussion, group work, role playing, an activity, or some combination of these.

From this format may possibly come ideas and approaches which are conducive to individual adaptation. However, only if those using these materials bring to them their own creativity and take from them that which they find useful, will these understandings and strategies be meaningful or challenging. Whatever the organization or the selection of materials, the goal is to afford the student the opportunity to see a pattern of life within its own framework, to begin to comprehend how a culture meets the needs of its own people, to set aside temporarily his own frame of reference in looking at differing ways of life, to respect diverse values and beliefs, and ultimately, to better understand not only other people but himself.

Perspectives on Culture

Dr. Seymour Fersh

Activities for Overall Learning

Because the real world is always changing while the representational world of maps and textbooks are most accurate when published, students often discover that the materials which they are using are out-dated in some ways. What is needed are revisions--not only in the books themselves but in classroom assignments and discussions which can provide corrections as well as additional ways to know about and to experience other cultures. The discovery that textbooks provide dated and incomplete understandings of a culture region need not be a problem; it can provide the significant opportunity of demostrating that education is a continuous process. What better way to teach that "unlearning" as well as learning is needed in keeping one's maps--literally and figuratively--up-to-date?

Activities can be especially useful in cultural studies because no one can be expert in all aspects of a specific region. Students can help the teacher, other students and themselves by developing special interests and doing research in particular topics. The overall classroom environment can be like an assayer's office where students are encouraged to examine, assess, and evaluate the textbook as well as supplemental materials provided by the teacher and fellow-students.

Specific activities can enliven and enrich the subject matter introduced in the textbook. These activities can be of different kinds, for different purposes. Some assignments are apprpriate for learning about the whole culture region; some for particular aspects. Some activities are appropriate for individual assignments; some are better achieved through group cooperation.

I. Guidelines for Activites Related to All Cultures

Begin the study of any culture region by having the students look through the Table of Contents. This will give them an overall perspective of the subject areas that will be studied. Then, discuss with them the nature of activity assignments to consider while studying that particular region. These activities can be divided into categories according to teacher and student preference; one possible format is the following:

A. Activities that are concerned with correcting factual errors and interpretations which are obviously wrong because of easily observed changes. These include events such as the death or replacement of political leaders, the announcement of new demographic or economic statistics, and the establishment of new political boundaries. The best source for these changes is information from the contemporary media: newspapers, television, magazines, and almanacs. The student (and teacher) can report on these changes when they occur.

News articles would have revealed specific changes such as the following:

1. a. Bhutan in September, 1971 was admitted to the United Nations and should be considered as a nation in South Asia.

   b. King Mahendra of Nepal died in January, 1972.

   c. Ceylon, in May of 1972, changed its official name to Sri Lanka and broke its 157-year-link with the British crown.

   d. India rearranged its northeast region in 1972 so that three new states--Meghalaya, Tripura, and Manipur--and two union territories were added to its political system.

2. Magazine and feature stories would have revealed other kinds of information, more general and based on estimates such as the "special to The New York Times" article which was headlined: "Surplus of Grain Reported in India; Breakthrough May Lead to Export of 8 Million Tons." Supporting articles appeared in publications available, by request, from the India Embassy in Washington, D.C.

3. A major example of an event which needs updating relates to Bangladesh. Sufficient information is now available in printed media to connect references in textbooks to East Pakistan, which is now Bangladesh.

B. Activities that help clarify the textbook. These can include having the students:

   1. Draw political and geographic maps based on those in the textbook plus other versions from reference materials.

   2. Select one particular country within a culture region and create a profile of it based on statistics from charts and tables in the text.

   3. Prepare charts, tables or diagrams which in a visual way represent information and ideas that are in the text. Cartoons or sketches can also be used.

   4. Rewrite selected sections of the text to gain mastery of a subject which is helped by "translating" it from one language to another--from the author's to one's own.

   5. To gain a better understanding of how a belief in Hinduism could affect your own life, write a brief essay which includes ansers to the following:

      a. A Hindu might look at life differently from the way you do. Give some examples of major differences between your viewpoint and his. How might each of you behave in a particular situation?

      b. If you believe that, "It is better to do one's own Dharma poorly than to do another person's Dharma well," would you behave differently that you do now? Give some examples.

C. Activities which add to the textbook presentation. These can include having the students:

1. Report on historical events and persons, the arts, economic development or any of the subject areas based on printed materials, films or other media.

2. Collect proverbs, foreign words, lyrics of national anthems, coins, paper currency, stamps, or other examples of cultural differences.

3. Use the bibliography, "For Additional Reading," in the textbook to locate other volumes that will add to the text material.

   a. References to Bangladesh are necessary as correction but they are also needed to increase new information about that country. For example, newspapers carried the report that Bangladesh adopted, as its national anthem a patriotic song by Rabindranath Tagore entitled, "Amar Sonar Bengal" (My Golden Bengal"). Many newspapers carried the worlds of the song. It would be an interesting and instructive activity to compare these words with those of the Indian national anthem which was also based on the words and music of a hymn by Tagore.

   b. Autobiographies are especially suitable in learning about historical personalities; read the ones by Gandhi and Nehru. Also consider reading some of the novels and other books which are available.

   c. A good source for photographs and additional information about India and South Asia are the embassies in Washington, D.C. Request their latest publications and use these to increase your understanding of the culture region.

D. Activities that enrich through experiences. These can include having the students:

1. Visit with people--in or out of the classroom--from other cultures.

2. Listen to music or records of foreign origion; see foreign films or American films with foreign settings; and visit examples of foreign cultures in museums or, if possible, in ethnic neighborhoods.

3. Become familiar with foreign handicrafts by examining such goods and learning more about the processes by which they are made.

4. Eat or cook foods prepared according to foreign recipes, observe or wear foreign clothing, and become faimiliar with the national games of selected countries.

5. Keep a personal diary based mainly on a record of attitudes felt during the course of studying one culture region. In final summary, indicate the major ways in which factual and interpretative perceptions have changed.

E. Activities that encourage an understanding of other viewpoints. These can include having the students:

1. Participate in a sociodrama concerned with unfamiliar situations such as an arranged marriage in India, Islamic worship rites in the Middle East, and work assignments in the Soviet Union.

2. Debate questions such as: standard of well-being vs. standard of living; individual rights vs. group responsibilities in situations such as the caste system in India; traditional vs. contemporary ways of life in cultures such as those found in Africa south of the Sahara.

3. Collect examples of how an event or situation can be viewed differently, for instance, obtain air maps showing different countries in the world's center; descriptions in foreign embassy booklets referring to international disputes; travel brochures to see how a foreign country is represented in that selective version.

4. Examine other American textbooks written for use in secondary school and compare the treatment of a particular culture region with reference to subjects covered, topics emphasized, and attitudes implied towards the customs and value system of the selected culture.

5. Find examples of reporting, in any media, which seem especially insensitive to the foreign region. Indicate the most offensive observations and explain why the expressed views are inappropriate.

6. Write a description of an event within the American culture as it might be perceived by a foreigner. For example, how might someone from a particular culture region react to the experience of attending a professional football game, a high school dance, or shopping in a supermarket?

[Be alert for examples of ethnocentrism and share them with others in the class. For example, what was one teacher implying when, in his introductory remarks, he said: "Although India is a backward country, we should not feel superior"? Also notice captions under photographs, such as this one: "Temples, very strange in architecture and decoration, abound in India." Strange to whom? And newspaper headlines such as the one over a picture showing people in East Pakistan receiving food dropped from American helicopters: "Harassed on Ground by Starving East Pakistanis, U.S. Relief Group Resorts to an Airdrop." The story went on to tell how people were so numerous that the planes were unable to land, but the word "harass" means to "tire with repeated and exhausting efforts" - an accusation which did not seem to apply to what the starving people had been doing. It is an example of how words can be misused and create wrong impressions.]

F. Activities that help in learning about how to learn. These can include having the students become the authors rather than the readers of textbooks. This process of reversal will give them an opportunity to realize the kinds of ways which are possible in describing another culture. For example, the students can provide substitutes for any of the items which appear in the textbook: chapter-opening quotes, copies of photographs with captions, tables and charts, and quoted excerpts for use within a chapter. Also, the students can suggest their own chapter-ending questions and activities. The text materials prepared by the students could be exchanged among them to show how many different ways to same topic could be presented.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Stream of Life: The Village

CONCEPT: India lives in villages. The village is a center for farming and social activity. It supports the caste system and yet functions harmoniously and self-sufficiently.

EXPERIENCE: Reading

Belasco, Milton Jay, India and Pakistan, Boston: Cambridge Book Co., 1967, pp. 14-16.

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 8-19.

Fersh, Seymour, India and South Asia, New York: The MacMillan Co., 1971, pp. 15-24.

Lewis, Oscar, Village Life in Northern India, New York: Random House, (Vintage Paperbacks), 1965, Chapter 1.

Nimbark, Ashakant, "My Village in India Revisited: A Microcosmic Transformation" (see Appendix II in this publication).

Welty, Paul Thomas, The Asians, New York: J.B. Lippincott Co., 1970, Chapter 4 on the Asian village, pp. 36-46.

The village is a cluster of houses surrounded by agricultural fields. There are about 550,000 villages in India. Eighty percent of the population live in villages. Most villagers are farmers. Some, however, provide other services and goods for the entire community. Traditionally, some families specialize in certain occupations which have been passed down over the centuries.

Villages are laid out in a pattern. Homes of people of one caste are separate from those of another caste. The families of the different castes rely on each other for goods and services but do not generally participate socially with each other.

Social activity takes place in the village and consists of close family and friendship ties. Religious ceremonies and festivals call for music, dancing, and general gossip. The village well is the gathering place for the women to exchange news of the day.

TEACHING STRATEGY:

Directed Discussion

1. What constitutes an Indian village?

2. How is the village planned or arranged? What role does caste play in the village structure?

3. What daily needs of life can the village provide?

4. What impact do improved transportation and communication facilities have on traditional village life?

5. What does the cow provide the villager?

6. Do you think a generation gap may be developing between the elders and the young people of the village?

7. "I would say that, if the village perishes, India will too, India will be no more India. Her own mission in the world will get lost." Gandhi

ADDITIONAL ACTIVITIES:

Have the students sketch the plan of a village, similar to the one shown on page 11 of The Story of India. The map should show the relative distances to (a) hospital, (b) police station, (c) high school, (d) railway station, (e) telegraph station, (f) market town.

Based on this map, the following questions could be used so that students arrive at the conclusions listed above:

1. How far is the village from the railway station? Hospital? High school?

2. How do these distances influence the village?

3. Why is the village located in the middle of the farmlands?

4. How does the isolation of the village affect its residents?

5. Why are the homes of the Brahmin's separate from the Shudra's and the Untouchables?

Additional Readings

Elder, Joseph W., (Ed.) Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, pp. 314-317, also lecture numbers 6.10, 6.11, and 6.12.

Heimsath, Charles H., Teachers' Introduction to India, New Delhi: ERC, 1973.

Kublin, Hyman, "India: Selected Readings," Houghton Mifflin, 1968. Includes selections from Wiser, "Behind Mud Walls;" Mukenji, "Caste and Outcast;" Nair, "Blossoms In the Dust;" Zinkin, "Challenges In India;" and others.

Srinivas, M.N. (Ed.), India's Villages, Bombay: Asia Publishing House, 1963.

Some Case Studies or Case Study Kits

Beals, A. R. "Gopalpur: A South Indian Village". Holt, Rinehart and Winston, Inc. Although this is an anthropologist's report intended for a more mature reader, many ninth grade teachers have found it useful. There is no teacher's guide, and no audiovisual components have been prepared for use with the monograph.

Ferguson, Joan and Ferguson, Henry. "Village Life Study Kit". InterCulture Associates, Thompson, Conn. The kit focuses upon a study of the village of Galibpur in northern India. The kit includes monographs, a filmstrip of a Galibpur day, a tape cassette, charts, graphs, plans and maps, a model, a kit of artifacts, and a set of student readings. Materials were developed as a result of the work of the authors of the staff of the Educational Resources Center in New Delhi. Segments may be purchased separately.

Vestal, Theodore. Educational Resources Center, c/o Center for International Programs and Comparative Studies, New York State Education Department. "An Interdisciplinary, Multi-Media Teaching Strategy". In addition to the teacher's guide suggesting procedures and including reference material for studying the village of Galibpur, there is a set of slides, "A Day In The Life of Galibpur," New Jersey 07602; two 8 mm. film loops, "Farmers in Gazipur Village", and "A Village School", presently available. A film, "The Village of Gazipur", will soon be ready also. For all of the above items, except the slides, information concerning prices and availability should be addressed to Educational Resources Center, c/o Center for International Programs and Comparative Studies, New York State Education Department.

Wiser, Charlotte and Wiser, William. "Behind Mud Walls". Univ. of California Press. 1963. This revision of the earlier edition by Mrs. Wiser and her husband (Mrs. Wiser has completed an even more recent edition) gives a recent picture of an Indian village.

Multi-Media Materials

Filmstrips

Asian Curriculum Center, Room 637, East Building, New York University. "Behind Mud Walls". A filmstrip prepared by Donald Johnson to use with Wiser's book of that title. Encyclopedia Britannica Filmstrip Series #8570. "Village in India". (Part of Middle East and India series.)

Eye Gate. "Agriculture - Republic of India". (Part of Republic of India, A Regional Study Series.)
Handy. "Farming in India; Village Life In India." (From India and Ceylon Series.)
McGraw-Hill. "Farmers of India" - Middle Ganges Valley, (part of Earth and Its People Series) Universal Education and Visual Arts; "Village India" - India: A New Wind Is Blowing.
Popular Science Publishing Company. "Village Life In India".

Films

"North Indian Village," No. 5137, Rent $9.50, University of Wisconsin-Extension, 1327 University Avenue, P.O. Box 2093, Madison, WI 53701.

Audio Film Center, 2138 East 75th Street, Chicago. "Pather Panchali" BFA Educational Media. "Village In India." "50 Miles From Poona." Encyclopedia Britannica. "India: Customs In The Village." Film Rental Library, Syracuse University. "North Indian Village." Film Rental Library, University of Maryland. "A Future For Ram."

Artifacts and Realia

Educational Resources Center, New Delhi. "Window On India". A realia kit available through Sona, The Golden One, 11 East 55th Street, New York City.

Suggested Areas to be Examined and Analyzed, When Looking at an Indian Village

Description of the village
- in relation to India, to urban areas, degree of communication with outside world
- physical: soil, climate, vegetation, topography, sources of water
- social: residence pattern (in terms of caste), public places, land use

People
- history and previous immigration, where pertinent
- ethnic composition: distribution of castes among total population; other pertinent data concerning caste
- everyday life and daily routines
- evidence of beliefs, traditions
- festivals and special occasions: activities and beliefs associated with them

Institutions (how influenced by caste and other Hindu traditions; post-independence government rulings)
- government

- education
- religious organization: any unique or different religious practices, gods or manifestations receiving particular emphasis or veneration

Economy (how influenced by caste and other Hindu traditions; family interrelationships; post-independence programs; as well as climate, location, resources)
- division of labor
- distribution of wealth, of real property
- variety of indstry and/or business, in addition to agriculture
- credit arrangements: government sponsored v. private money lender

Additional Activity Suggestions

At the end of the readings on village life, and building on other teaching strategies suggested in this text, the teacher might place as many slips of paper or poker chips into an unmarked container as there are students in the class, or in more than one class. Each slip of paper or chip could be labelled with a proportion of village types as could be expected in a village of such numbers. A guide for each type should be prepared with some particulars as to: land owned, material possessions, numbers of other family members, daily routines and contacts, and other details. Shake or spin the container and distribute the contents at random. Match the guides to the patterns that develop. After sufficient time has been provided for the students to thoughtfully reflect on their respective lot, enact a day's village activity in the classroom or some other suitable place. Ask each student to strictly reflect the cultural attitudes and values that their assumed role requires.

Some Considerations

The teacher might wish to pursue the symbolism of the unmarked container and the distribution of the contents.

A discussion as to the adequacy of roles, as assumed, could act as a meaningful review of attitudes and learnings.

It would be quite helpful to tape (either audio, video, or both) the enactment for future evaluative reference.

Some Possible Roles

Blacksmith
Carpenter
Potter
Barber
Sweeper
Leatherworker
Milkman
Teacher
Farmers
Family Members
Others

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Stream of Life: Life in the Cities of India

CONCEPT: The pattern of living in India's cities is beginning to follow that found elsewhere in the world. Some problems are compounded by an attempt to retain old customs in modern communities.

EXPERIENCE: Readings

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 41-54.

Fersh, Seymour, India and South Asia, New York: The MacMillan Co., 1971, pp. 28-34.

Markandaya, Kamala, Nectar in a Sieve, New York: The New American Library, 1954, Chapter 24, pp. 141-178.

The readings describe living conditions and show the reasons for a migration into the cities from the villages. There are about 3,000 towns and cities in India.

All the readings are useful in completing the picture of a country in which 80 per cent of its population live in villages and, where the remainder live in crowded, teeming, overpopulated cities without ample facilities to care for its peoples. Over one hundred million people live in urban centers, such as Bombay, Calcutta, Madras, New Delhi.

Although cities suffer from the problem of overcrowding, they may offer more in the way of theaters, restaurants, large hotels, universities, and all the amenities of urban life. These facilities are not available to everyone and cities are finding it difficult to cope with the task of providing them for an increasing population.

The pattern of city living makes it difficult to maintain the joint family system. Pressures of city life are forcing change in social habits. Family attachments and loyalties are still strong and reunions and visits between relatives are still highly valued. Similarly, arranged marriages are less rigidly insisted upon in the cities, although parental approval is maintained.

TEACHING STRATEGY:

In addition to the question of page 55 of The Story of India, the following questions may be considered.

1. How does life differ in the villages from life in the cities?

2. Compared to life in the villages, what would be some advantages and disadvantages to living in the cities?

3. Why does the joint family system break down in Indian cities?

4. How do the Indian villager's ideas of large families and arranged marriages seem out of place in Indian cities? How do the retention of these concepts cause problems in the large cities and not in the villages?

5. Can a fair comparison be drawn between American towns and cities and Indian villages and cities? Why?

ADDITIONAL ACTIVITY:

Michael S. Gerber has developed Study Prints and Teachers' Guide entitled "Living in Indian Cities: An Inquiry Approach Through Pictures," New Delhi: ERC, 1974. Though the material is intended for the elementary grades, the method and questions suggested in the Teachers' Guide can be geared to all grades.

If Nectar in a Sieve is used, the students might write a composition describing the experiences of RUKU in the city. What things surprised her? Was she happy? Students could work up a documentary film script identifying the sights and sounds of the city as Ruku sees them.

ADDITIONAL READING:

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, pp. 344-358.

Jhabvala, Ruth, The Householder, Amrita, The Nature of Passion, W.W. Norton, New York.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Stream of Life: Village Education

CONCEPT: Providing educational facilities in the village is a major task for the government.

EXPERIENCE: Reading

Fersh, Seymour, India and South Asia, New York: The MacMillan Co., 1971, pp. 88-96.

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 168-179.

Isenberg, Irwin, The Indian Subcontinent, Toronto: Scholastic Book Services, 1972, pp. 43-49.

The progress in literacy in India may appear to be a progress in illiteracy. Because while over the years India has improved her percentage of literacy from 15% in 1941 to 30% in 1971, she has also increased the number of illiterates from 270 million in 1941 to 386 million in 1971. Thus, India is faced with the problem of quantity and quality in education. There are 80 million students, almost twice the number of pupils in American schools at all levels.

Basic education is most important in combating illiteracy. It is a major task in a country having many languages and dialects. Village children often cannot complete their schooling because they are needed to work on the land. Books and high school fees sometimes cost more than the farmer can afford. While Indians have always had a respect for education, it is only since independence that so many have a chance to go to school.

Gram Sevak or "village workers" are educated men and women who are concerned with teaching the villagers new methods which are practical to their way of life. They are not concerned with academic programs but advise them on better farming techniques and improved measures of health and sanitation. In some ways the Community Development Program is similar to the VISTA program in the United States.

TEACHING STRATEGY:

Directed Discussion

1. Why was formal education not a primary concern for the villager?

2. What efforts has the government made to bring education to the village and what are the problems it is facing?

3. Analyze the difficulties of communication between the people of India. What impact does this have on education?

4. Why is the Gram Sevak program a slow way of educating village people of India. What advantages does it have?

5. Explain why you agree or disagree that, "Unless the people of the villages feel that they need to be educated they will make no effort to become so."

6. How would you attempt to prove the value of education to a village boy or girl of your own age?

Additional Activities

Select two students to play the role of government officials coming to a village in order to organize a school. The rest of the class could be the local Panchayat. A meeting has been called for the purpose of hearing the government's proposals.

Note: Ample preparation time should be given to the students acting the part of the Government officials. They must have enough background to fend off questions with logical answers from the standpoint of an Indian.

A student could be selected to present arguments against having a school. He could represent the elders at the Panchayat. For convenience arguments against and for the school can be written on paper by the class before the meeting. Time should be allowed for a question and answer period after the Government officials have presented their arguments.

The purpose of such a role playing situation would be to make the students aware of the many objections that might arise in attempting to organize a school in a village. It should reveal the problem facing the government and also how the villagers feel about this intrusion on their lives.

Alternate Activity

Write an editorial supporting the need for formal education in the village. Use as supporting evidence the progress made by a particular village where a school has been operating for ten years.

Additional Reading

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, pp. 287-290.

Madgulkar, Vyankatesh, The Village Had No Walls, New Delhi: Asia Publishing House, 1966.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Stream of Life: Urban Education

CONCEPT: Indian education, especially in the cities, has not been able to adapt itself to its changing role.

EXPERIENCE: Reading

Fersh, Seymour, India and South Asia, New York: The MacMillan Co., 1971, pp. 88-96.

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 168-172.

Isenberg, Irwin, The Indian Subcontinent, Toronto: Scholastic Book Services, 1972, pp. 43-49.

By 1972 India had 35,773 schools, 2,792 colleges and 86 universities. Indian education still operates under the system inherited from British rule with emphasis placed on general rather than technical education. The lecture form of instruction is used almost exclusively and great importance is placed on the students' ability to memorize the material. State governments and universities set the standards for curriculum, examinations which determine the passing mark, for class work and grade count little.

While the Indian government realizes its educational shortcomings, it has yet to be convinced that alternate plans are feasible for India. The introduction of educational change is complicated by India's increasing population both in the cities and the villages.

TEACHING STRATEGY:

Directed Discussion

1. What are the educational goals of the teacher and student?

2. What are the advantages and disadvantages of the lecture form of instruction?

3. How do prescribed final examinations put limitations on the educational program?

4. What are the factors that make it difficult to introduce changes into this program (i.e., language, overpopulation, lack of resources)?

Additional Reading

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, pp. 287-290.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Stream of Life: The Caste System

CONCEPT: The caste system regulates essential social and economic activities. It is still practiced in Indian society although it has changed with the forces of modernization.

EXPERIENCE: Reading

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 24-31.

Fersh, Seymour, India and South Asia, New York: MacMillan, 1971, pp. 17-21.

Welty, Paul Thomas, The Asians, New York: J.B. Lippincott Co., 1970, pp. 81-92.

The chief characteristics of the caste system are:
1. Members marry within the caste.
2. Caste members eat and drink with each other and not with members of a lower caste.
3. Members have a common occupation. These features have lost much of their rigidity.

These readings provide the basic knowledge of how the caste system originated and its main classifications:
1. Brahmins - the priestly caste and the highest ritual status
2. Kshatriyas - warriors and ruling caste
3. Vaishyas - merchants and artisans
4. Shudras - menials and servants
5. Harijans, or Untouchables

It must be understood that these basic caste divisions through the centuries have been divided into hundreds of sub-castes and there is great variety in the status and hierarchy in different regions throughout the country. Further, the Indian Constitution has abolished untouchability and does not recognize caste as the basis for any privilege or public services.

TEACHING STRATEGY:

Directed Discussion

1. How did the caste system evolve as a part of the Hindu tradition?

2. In what ways do caste lines affect the everyday workings of village organization, occupations, marriage and social relationships? How would this differ in a city?

3. What changes have occurred in caste structure and mobility in modern India? What similar changes have occurred in religious and ethnic groups and their social relations in America?

4. What reasons do you think the government of India has for trying to abolish the practice of untouchability? What privileges and compensatory treatment is given to Harijans in the Indian constitution? What would be the nature of resistance to this legislation?

5. How does caste adapt itself to changing conditions, and what forces are tending to break the rigid structure?

Additional Reading

Atal, Yogesh, The Changing Frontiers of Caste, Delhi: National, 1968.

Ghurye, G.S., Caste, Class and Occupation, Bombay: Popular Book Depot, 1961.

Srinivas, M.N., Social Change in Modern India, Berkeley: University of California Press, 1969.

Tudisco, A. Jeff, Caste and Class in Village India, Field Educational Publications, 1969. Part of the Asian Studies Inquiry Program. Readings include selections from Zinkin's Caste Today, Gandhi's Young India, Auboyer's Daily Life in Ancient India, and others. Teacher's guide suggesting inquiry strategies available.

Instructional Objectives: for unit application or for possible integration with a case study approach to Indian life and Hinduism.

- **List several reasons why caste was a practical system for programing the political system, economic life, and social order of the community.**
- **List several examples which show that caste provides for "full employment" in a village, even today.**
- **List several examples of how caste might impede change in a village today.**
- **Apply the meaning of caste by suggesting some ways life would be different in his community, if the concept of caste were an accepted idea in his culture (benefits and disadvantages).**

Film

"Outside the Walls", (Caste), 16 mm., 30 minutes, LOAN, India Information Service, New York, 1969.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Stream of Life: Arranged Marriages

CONCEPT: Arranged marriages, where they still occur in India, tend to enforce the family unit and foster the continuation of the caste system, although changes are seen in contemporary urban society.

EXPERIENCE: Reading

Fersh, Seymour, India and South Asia, New York: The MacMillan Co., 1971, pp. 15-27.

Pages 24-25 in India and South Asia contain an interview between two American marriage counselors and some Indian girls. This short dialogue points out the Indian girls' attitude toward arranged marriages. The attitude indicates a lack of competition between Indian girls in seeking a husband since this is a problem left to the elders.

Isenberg, Irwin, The Indian Subcontinent, Toronto: Scholastic Book Services, 1972, pp. 136-143 and pp. 147-150.

Markandaya, Kamala, Nectar in a Sieve, New York: The New American Library, 1954, Chapter 6, pp. 39-42.

Chapter 6 in Nectar in a Sieve deals with the concern of parents in seeking a suitable marriage for a daughter. It points out the sacrifices a family must make in arranging for a suitable husband for their daughter.

All three readings point out the fact that an arranged marriage is one which attempts to pick mates who are within the same caste or in a higher caste. It is a system of uniting two families of similar background and an attempt to insure their harmony.

Additional Readings

Heimsath, Charles H., Teacher's Introduction to India, New Delhi: ERC, 1973.

Jhabvala, Ruth, Amrita, New York: W.W. Norton Co., 1955.

Kublin, "India - Selected Readings," pp. 81-84.

TEACHING STRATEGY:

Directed Discussion

Have students read aloud the dialogue in India and South Asia, pages 24-25. Questions:

1. What do you think of the Indian girls' replies to the questions?

2. Can you see how this system eliminates competition between girls?

3. What are some advantages to this system? Some of the disadvantages?

4. What is the relationship between the caste system and arranged marriages?

5. What factors would be important to most parents whose child is about to be married? What are common concerns for parents in the United States and India? Where would they differ?

Questions which may be applied to the readings in Nectar in a Sieve:

1. Why were Nathan and his wife so concerned about finding a suit-husband for their daughter?

2. Why was the selection of a "go between" important?

3. What say did Ira have in the selection of a husband?

4. What consideration do parents have as they select a bride or groom? Are these similar considerations that American parents have for mate selection?

Possible questions for The Story of India:

1. Why didn't Ranjit and Nirmala have the opportunity to select the date and time of their own wedding?

2. How can you explain the fact that Ranjit and Nirmala were happy even though they had not "dated" before their marriage?

General Discussion:

1. Compare the Indian practice of selection of a marriage partner with the restrictions that used to exist in American society particularly in ethnic and religious groups.

2. Can you find examples in recent literature, drama and films which deal with this aspect of the institution of marriage? Reactions to the following matrimonial listings taken from the Times of India classified section, could lead to some fascinating discussion.

3. What factors could have contributed to the marriage customs in India (for example, regional diversity, lack of mobility and communication media)?

4. What changes are taking place in the system? For example, a via media between the arranged marriage and love marriage is in vogue in many middle class families in modern India. In these families "seeing" ceremony provides the girl and the boy with an opportunity to see each other before marriage.

Matrimonial

A young 34 graduate Brahmin Madhwa Vashistha Gatra employed drawing 800 [i.e. Rupees] requires Mysorean smart good looking bride. Graduate preferred, apply Box 27478.

Attractive amiable working girl about thirty for Kayastha bachelor. Central Goot servant (41) of very respectable Delhi family. Income 4000 annually. View matrimony. Reply box 27432.

Beautiful, fair, educated, tall bride, non-Mangli, respectable family, for Agarwal Jain boy, 25 well settled, Delhi, in business. Caste no bar, Girl's merits main consideration. Write box 13755.

Correspondence view matrimony invited from women below 35 for Punjabi Hindu Engineer 39, employed abroad, earlier marriage wrecked 4 years ago. No bars. Apply box 28234.

Dowry Seekers Excuse, groom required for Iyer girl, 26, fair Koundinya Gothram Brahacharanam, employed Madras City, earning 300. Subsects no bar. Reply with horoscope. Box 26334.

Educated smart industrialist (40), 163 cms., well connected family. Independently earning five figure monthly; after hopefully trying cure for mentally ill wife, having legal divorce consent, invites matrimonial correspondence from educated, art-loving, pretty maidens/parents. Mature, understanding, taste for aristocrat living, charming, sociable, Gujarati, Maharashtrian up to 29 preferred, full details first instance. Box 27708.

Matrimonial proposals invited from parents of non-Konsika Iyer graduate girls for a highly qualified executive thirty years. Contact with horoscope. Box 21873.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Stream of Life: The dowry and wedding ceremony

CONCEPT: The dowry and wedding ceremony represent a costly outlay to the bride's parents because they reflect on their status in the community.

EXPERIENCE: Readings

Isenberg, Irwin, The Indian Subcontinent, Toronto: Scholastic Book Services, 1972, pp. 136-143 and pp. 147-150. Chapter 10 in The Indian Subcontinent describes in detail the marriage of Sharan, a 24-year-old Indian girl. Chapter 11 describes country weddings. In modern India most of these marriage customs are now considered expensive and unnecessary. See Mahatma Gandhi's note on Indian marriage on page 150.

Markandaya, Kamala, Nectar in a Sieve, New York: The New American Library, 1954, Chapter 6, pp. 39-42.

Pages 39-42 in Nectar in a Sieve describe the arrangements for a dowry. A marriage ceremony is also described. Stress is on the sacrifices the parents of the bride make in arranging a dowry and saving for the most elaborate wedding possible.

Pages 1-2 in The Story of India describe a wedding between Ranjit and Nirmala. The wedding is more elaborate than the one described in Nectar in a Sieve.

Beals, Alan R., Gopalpur, New York: Holt, Rinehart and Winston, 1967, pp. 12-16.

The readings in Gopalpur detail the importance of having the most expensive and elaborate wedding possible. The reputation of the bride's family is at stake in this wedding. The wedding will affect future marriages in the same family and actually affect the reputation of the entire village and surrounding villages. Marital ties between villages can facilitate economic transactions between them.

TEACHING STRATEGY:

Directed Discussion

A panel could discuss the merits of the Indian system of weddings in light of the readings. The students should be brought to see that caste, family, and even the village are very important considerations.

Questions related to Nectar in a Sieve:

1. Why had Ira's mother been saving for this wedding for so long?

2. In this family, how much of a sacrifice was made?

3. Why were Ira's parents so cautious in selecting a groom?

4. Since 100 rupees were not enough for a dowry, what made the marriage possible?

5. How will the village be affected in the future by this marriage?

Questions for The Story of India:

1. Why is a family willing to make sacrifices, which might affect them for years, merely to insure an elaborate wedding?

2. Why are village elders consulted in this marriage?

3. How has status been maintained in this wedding ceremony?

4. How will the wedding affect the village?

Questions for all three reading sources:

1. In what ways does an Indian wedding appear to be a status symbol?

2. Although arranged marriages are not common in the United States, compare Indian weddings with those in this country. Are there common family considerations and social pressures?

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Stream of Life: Joint Family

CONCEPT: The joint family in the Indian village society is part of the larger caste group and serves to insure group welfare.

EXPERIENCE: Reading

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 19-24.

Welty, Paul Thomas, The Asians, New York: J.B. Lippincott Co., 1970, pp. 93-95 and p. 79.

The family in villages generally consists of parents, their married sons with their wives and children, all unmarried children, and sometimes other dependents such as aged parents, uncles, nephews and brothers.

The joint family is structured so that each member knows his responsibilities; this makes for cooperation and interdependence within the family and in the larger social unit, the village.

The individual's importance lies within the family which collectively owns agricultural property and income.

TEACHING STRATEGY:

Directed Discussion

1. What is the role of the individual in the joint family and how does it determine his place in the cooperative effort?
2. Analyze the joint family system in terms of the security and welfare of the individual.
3. How are individual and group decisions made in the Indian household?
4. Cite different ways decisions are made in your household. Are there any obvious differences and similarities? Why?
5. What are the changes that are occurring in the joint family system? Analyze the factors responsible for these changes.

Additional Reading

Bullock Carts and Motor Bikes, B. Roy, Atheneum, 1972. The first four chapters deal with families in urban and rural India.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Stream of Life: Children

CONCEPT: Children in India represent a link between the future and the past. They are the happiness of the family.

EXPERIENCE: Reading

Beals, Alan, Gopalpur, New York: Holt, Rinehart and Winston, 1967, pp. 12-16.

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 20-21.

Fersh, Seymour, India and South Asia, New York: The MacMillan Co., 1971, pp. 25-27.

Markandaya, Kamala, Nectar in a Sieve, New York: The New American Library, 1954, pp. 7-34.

These readings emphasize the economic importance of children to the Indian family. They show that the birth of a boy is more appreciated than that of a girl. The boy will carry on the family name, provide security for the parents in their old age, and light the parents' cremation pyre. The girl, on the other hand, will need a dowry when she marries and leaves the household.

Large families have been considered necessary because of high infant mortality rate. There was little guarantee children would all live to manhood. In traditional agriculture more children mean more labor force.

TEACHING STRATEGY

Directed Discussion

1. In Nectar in a Sieve why is the birth of a child important to Ira?
2. Why is a childless couple often pitied?
3. Why is the birth of a boy so important to the family? Is a son and heir equally important in an American family?
4. What is meant by the Hindu proverb, "You have a future when your grandson plays at the door"?
5. Improved health measures have reduced infant mortality and increased life expectancy in India. How has this affected the family as a social and economic unit?
6. Why is the Indian farmer's desire for a large family similar to that of the early American farmer?

7. Will increased mechanization in Indian agriculture affect the size of farm families?

8. What steps are being taken in modern India to check population growth?

Additional Reading

B. Roy, Bullock Carts and Motor Bikes, Atheneum, 1972.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Stream of Life: Material Possessions

CONCEPT: Due to poverty, the Indian values simple everyday items. Many Western appliances are considered luxuries.

EXPERIENCE: Readings

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 11-19.

Fersh, Seymour, India and South Asia, New York: The MacMillan Co., 1971, pp. 21-24.

Isenberg, Irwin, The Indian Subcontinent, Toronto: Scholastic Book Services, 1972, Chapter 12 on Food and Clothing.

Markandaya, Kamala, Nectar in a Sieve, New York: The New American Library, 1954, Chapters 3-5, pp. 23-29.

The readings depict village life by describing village homes, furniture, and other possessions, including food, cooking utensils, eating habits, and clothing.

TEACHING STRATEGY

Directed Discussion

1. Why is there such a difference between the eating habits of an Indian and an American?

2. What are the chief elements in the two diets and what is the source of the foods in each diet?

3. In each case, is the food processed and how is it done?

4. How might the attitude toward animals differ in an agricultural and an industrial society?

ALTERNATE STRATEGY:

The readings include descriptions of clothing. Perhaps a girl would be interested in making and modeling a sari, a boy could demonstrate a dhoti or turban or Nehru jacket. The practicality of such clothing should be discussed if this suggestion is used.

1. What kinds of dress are worn by men and women in India? What cultural streams have affected this?

2. How have Western clothing styles been influenced by Indian garments?

ADDITIONAL ACTIVITIES:

Investigate the use of home furniture and furnishings in different regions of India and find out the relationship between them and the climate and style of living.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Religion: Unity in Diversity

CONCEPT: Hinduism attempts to be all things to all men. It is a way of life that is bewilderingly diverse. There is a wide variety of beliefs held together by an attitude of mutual tolerance and the belief that all approaches to god are equally valid.

EXPERIENCE: Reading

Johnson, Donald and Jean, God and Gods in Hinduism, Hackensack: Industrial Media Services, 1970.

Lamb, Beatrice Pitney, India: A World in Transition, New York: Frederick Praeger, 1968, pp. 97-123.

Lengyel, Emil, India, New York: Scholastic Book Services, 1961, pp. 21-23.

Welty, Paul Thomas, The Asians, New York: J.B. Lippincott Co., 1970, Chapter 8.

Reality is one; sages speak of it in different ways (Rigveda I, 1964). There are many seemingly difficult conflicts which stand in the way of easy understanding. Hindus may believe in one all powerful god, or many personal gods. What is important is that the concepts of toleration for what others believe, and the belief that all approaches to god are equally valid, form a central core which is Hinduism.

TEACHING STRATEGY:

Directed Discussion

1. What makes a person a Hindu?

2. How is it possible that with the diversity of Hinduism there is a "Hindu way of life"?

3. Explain what is meant by "higher and lower" beliefs?

4. How is the fact that some Hindus believe that god is monotheistic and that some believe in many gods, mutually acceptable to Hindus? Why doesn't the principle of many roads to Moksha cause difficulty for the Hindu? How does this compare with the biblical saying "In my father's house there are many mansions"?

5. In many cultures there are exotic religious practices. Why is there an acceptance in India of a wide variety of religious beliefs and rituals?

Additional Reading

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970.

Heimsath, Charles H., Teacher's Introduction to India, New Delhi: Educational Resources Center, 1973.

Teacher Reference

Although there is a danger of attempting to give students a graduate course in Hinduism before they have looked at the Indian scene, some basic introductory material about the religious undergirding of Indian society is necessary at this point. Many Indian educators believe that the most basic ingredient of India that should be taught to American students is the Indian view of life. In addition to understanding the basic concepts in the value system, the student should have some idea of such Indian ideas as the four stages of life, the attitude toward time, and the view that the phenomenal world is non-ultimate. If this basic picture is not set, the student tends to apply to India his own value system, drawn from a competitive society in which progress, social mobility, and the sanctity of the individual are highly valued. The result may be a complete misunderstanding of Indian life.

For teacher reference, the following would be useful: Sen, Kshitimohan M., "Hinduism", Pelican, Penguin, pap.; Zimmer, Heinrich, "Myths And Symbols In Indian Art", pap., Torch, Harper Row; and Zimmer Heinrich, "Philosophies of India", pap. Princeton University Press.

Media Materials: The following could be used to good advantage in concept building as regards Hinduism.

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InterCulture Associates, "Religions in India"; seven filmstrips with teacher's guide.
A very valuable pamphlet for the student's first encounter with Hinduism is Johnson, Donald and Johnson, Jean, "God and Gods in Hinduism"; available from the Asian Curriculum Center, Room 637 East Building, New York University. Slides and popular art prints dealing with this topic are also available.
Life Magazine Educational Reprint 80, "Hinduism", provides colorful pictorial material for this study.
The film series. "Image India": "The Hindu Way", for Syracuse University Film Rental Library includes the following titles:

"How A Hindu Worships: At The Home Shrine"
"Hindu Temple Rites: Bathing The Image Of God"
"Pilgrimage To A Hindu Temple"
"Hindu Procession To The Sea"
"The Hindu Sacraments Of Childhood: The First Five Years"
"The Hindu Sacrament Of Thread Investiture"
"Hindu Devotions At Dawn"
"The Hindu Sacrament Of Surrender"
"A Hindu Family Celebration: Sixtieth Birthday"
"Monthly Ancestral Offerings In Hindiuism"

(Note: These were prepared by Dr. H. Daniel Smith of Syracuse

University primarily as teaching tools for college comparative religion classes, and therefore require a high degree of maturity on the part of the student for his understanding and appreciation of what they convey.)
Other films and filmstrips include: Film Division, Government of India, "Radha and Krishna", available from the Consul General of India, 5 East 64th Street, New York; International Communications Films, "Hindu Rituals" (rev. ed.) from Religions of the Eastern World Series; and National Film Board of Canada, "Three Great Religions": "Hinduism", distributed by McGraw-Hill. Filmstrips: Life, "Hinduism", from World's Great Religions Series; and Society for Visual Education, "Hinduism Today", from the World Believes Series.
Original selections from the Upanishads, the Panchatantra, and the Gita (Mascaro's translation has been suggested as appropriate for ninth graders) would introduce the student to the value system.
An easy version of the Ramayana would be particularly useful, since students could identify values directly from the text.

Novels such as Chemeen and Village Had No Walls would be useful as would others reviewed by Johnson and Johnson in India Through Literature (part I - India Through the Ancient Classics - ERIC document #ED 053 037; Part II - India Through Contemporary Fiction - ERIC document #ED 053 057). Schools in which team arrangements in social studies and language arts have been arranged would find these useful.

India Through Literature - An annotated Bibliography for Teaching India, updated March 1973, is available free of charge by contacting Educational Resources Center, D-53, Defence Colony, New Delhi, India.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Religion: The Spirit of Indian Philosophy

CONCEPT: Indian philosophy is extremely complex. It is the result of a long and continuing search for the origin and meaning of life.

EXPERIENCE: Reading

Chavarria-Aguilar (Ed.), Traditional India, Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1964, pp. 44-51.

Welty, Paul Thomas, The Asians, New York: J.B. Lippincott Co., 1970, Chapter 7.

The chief marks of Indian philosophy are:
1. Its concentration upon the spiritual.
2. Its introspective approach to reality.
3. Its belief in intuition as the only method through which the ultimate can be known.
4. Its acceptance of authority.
5. Its overall synthetic tradition.

TEACHING STRATEGY:

Directed Discussion

1. What are the chief characteristics of Indian philosophy?

2. Compare these features with those of your religious philosophy.

Additional Reading

de Bary, William Theodore (Ed.), Sources of Indian Tradition, New York: Columbia University Press, 1966.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Religion: Dominant Ideas in the Formation of Indian Culture

CONCEPT: Indian culture emphasizes the importance of each person following his dharma, the moral law, according to his role in family and society.

EXPERIENCE: Reading

Chavarria-Aguilar (Ed.), Traditional India, Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1964, pp. 29-37.

Fersh, Seymour, India and South Asia, New York: MacMillan, 1971, pp. 36-37.

Welty, Paul Thomas, The Asians, New York: J.B. Lippincott Co., 1970, Chapter 8.

These readings describe the interpretation of dharma in the everyday life of a Hindu, and how it gives him a toleration for other religions and forms of worship. Most Hindus believe that each must follow his own dharma in order to attain the final goal of human life or Moksha. India is a secular state and every citizen has a fundamental right to freedom of religion.

Additional Reading

Johnson, Donald and Jean, God and Gods in Hinduism, New Jersey: Industrial Media Services, 1970.

TEACHING STRATEGY:

Directed Discussion

1. What would be the Hindu view of success in life?

2. How does the concept of dharma affect the Hindu attitude to life?

3. "Even though we practice different religions we will both eventually reach Moksha, as long as we both follow our own dharma." How would this statement be explained by a Hindu?

4. Hinduism places consent and value for some to follow the life of a recluse to seek union with the Great One. However, such life does not include the renunciation of all wordly objects. How might one explain this apparent paradox?

5. Kama is refered to as creative desire. What controls does Hinduism suggest on desire when it is vented in action?

Teacher Reference

Chattapadehyaya, Sudhaker, Traditional Values in Indian Life, India International Centre, 1961. The following excerpt provides explanations of the first three basic values, as given by an Indian.

The general traditional beliefs of Hinduism may be classified under four heads.

1. Dharma or natural justice. It is socially approved conduct in relation to one's fellow men. The seers of ancient India believed that there is an all-pervading and eternal order to which human actions must conform. This is the basic law of the universe. Any tradition or custom that is in harmony with it may be accepted for guidance. Thus though in India there are diverse customs, a fundamental principle, it is believed, underlies and regulates all of them. In fact, individuality is strongly emphasized in the term 'dharma'. As long as the ethical and spiritual norm is maintained, individuality is justified. Any political or social pressure intended to control it is improper. This view led, in the ancient period, to a wide tolerance of beliefs and intellectual efforts as also to the efficacy of "ahimsa" (non-violence) which was mainly derived from the basic principle that all life is governed by "dharma" - one and indivisible. This spirit of toleration is at the root of the existence of different religious sects and beliefs at the present time, and this led Indians to adopt freely foreign elements into their culture. Judged from this point of view Indians must be regarded as "cosmopolitan in outlook and open-minded in thought."

2. Artha or material welfare. Indian seers never upheld the idea that the life of a recluse should be entirely divorced from the material world, because the philosophy of the country centres round the spirit of the Great One that pervades everything moral and material, and if that Great One is present in wordly objects, why should we forsake them? We have to give up only the illusion that prevents us from feeling the presence of the Great One in our surroundings. This is the central teaching of the great Indian Gospel, the Bhagavad Gita.

3. Kama or creative desire. Without it the ideal or artha or material welfare cannot be realised. This (creative) desire leads to action which, however, must be regulated in the light of "dharma". This spirit has always inspired the average Indian to strive to lead a morally good life and to keep to his contracts and to discharge his social obligations.

4. Moksha or salvation or freedom. It means release of the soul from the cycle of rebirth and its reunion with the Ultimate Reality. Hinduism teaches that the final goal of human life is Moksha.

Another dominant idea in the formation of Indian culture has been the concept of four stages of life called the Asramas. Each stage of life is a progression from the lower to the higher spiritual levels. The first stage is Brahmacharyashrama or Studentship. It is one of preparation and probation. The second stage is Grihasthashrama or that of the householder. It is one of carrying out responsibilities to one's family and society. The third stage is Vanaprasthashrama or the stage of retirement. In this stage the man withdraws from the active life and prepares for the final stage. The final stage is Sannyasashrama or the stage of an ascetic. In this stage he renounces all possession and attachments.

Media Materials

Note: See Media listing with the component - "Religion: Regulation of Life" for helpful audio-visual applications.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Religion: Buddhism, Jainism, Sikhism and Islam

CONCEPT: Buddhism, Jainism and Sikhism which developed as reform movements within Hinduism, were founded by three great sages, Gautam Buddha, Mahavir and Nanak respectively. No other alien faith has ever had so heavy and lasting an impact on India as Islam.

EXPERIENCE: Reading

Avron, Henri, Buddhism, New York: Walker and Co., pp. 35-44.

Fersh, Seymour, India and South Asia, New York: MacMillan, 1971, pp. 39-40.

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 64-68.

Kublin, Hyman, India - Selected Readings, New York: Houghton Mifflin Co., pp. 56-61.

"The Enlightened One--The Teachings of Buddha" - Lin Yutang
"A Buddhist Parable" - Eugene Burlingame

Welty, Paul Thomas, The Asians, New York: J.B. Lippincott Co., 1970, Chapters 9, 16.

Films

"Gautama the Buddha," 16 mm, 64 minutes, LOAN from India Information Service, New York.

"Jain Temples of India," 16 mm, 17 minutes, LOAN from India Information Service, New York.

Additional Reading

de Bary, William Theodore (Ed.), Sources of Indian Tradition, New York: Columbia University Press, 1966.

Isenberg, Irwin, The Indian Subcontinent, Toronto: Scholastic Book Services, 1972, Part 4.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Religion: Ethics and Morality

CONCEPT: Hindu tradition, based on the stories from religious epics such as the Ramayana and the Bhagavad-Gita, describes the role of man, and the importance of his moral conduct.

EXPERIENCE: Reading

Chavarria-Aguilar, O.L., Traditional India, Englewood Cliffs, New Jersey: Prentice Hall, 1964, pp. 69-72.

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 74-77.

Prabhavanda, Swani and Isherwood, Christopher (trans.), The Song of God: Bhagavad-Gita, New York: New American Library, 1951, pp. 114-116.

The stories of the Ramayana and the Bhagavad-Gita describe the qualities of the heroes and heroines who exemplify the ideals of ethics and moral conduct.

TEACHING STRATEGY:

Directed Discussion

1. Why are the Ramayana and the Bhagavad-Gita more than well-loved folk tales? How do these stories influence the everyday life of the Hindu? How do the Hindu epics show that the concept of dharma is involved in morality and ethics?

2. How does the law of karma apply to the central figures in the Epics?

3. "Although Hinduism is much different than Western religions, its ethics are quite similar." What evidence exists for making this comment? How does the message of the Gita, and the dilemma of Arjuna have relevance in modern times?

Additional Reading: Episodes from MAHABHARATA and RAMAYANA in two books for student reading - Grade 6 level but will be enjoyed by older students.

Neele D'Sanza, Karma, Bombay: IBH Publishing Co.

Neele D'Sanza, Hanuman and Jatayu, 249 Dadabhoy naorajr Rd., Bombay: IBH Publishing Co.

Available from publishers, or from:
India Book Exports, 14 Sunkerrama Chetty Street, Madras, India.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Religion: The Triad

CONCEPT: The Hindu concept of divine power is represented in Brahman, or the universal spirit manifest in a triad called Trimurti which is composed of Brahma, Vishnu and Shiva.

EXPERIENCE: Reading

Gaer, Joseph, What the Great Religions Believe, New York: New American Library, 1963, pp. 24-25.

Mosely, Russell, The Hindu Concept of God (See Appendix III in this publication).

Renou, Louis, The Nature of Hinduism, New York: Walker and Co., 1951, pp. 40-57.

Hindus believe that there is a world soul called Brahman. Brahman has three aspects, Brahma, the Creator, Vishnu, the Preserver and Shiva, the Destroyer. This triad is called the Trimurti. Certain understandings can be gained from the readings:

1. The Hindu concept differs from God in the Judeo-Christian religions.

2. Hindus believe that all life is a manifestation of the divine.

3. The many gods Hindus worship are the many manifestations of the world soul.

TEACHING STRATEGY:

Directed Discussion

1. What is the Hindu view of the universal spirit?

2. How are the Hindu gods shown to be anthropomorphic or manlike? What purpose do these deities serve?

3. It has been said that "In India the divine and the perception of it are much more a matter of direct experience than of intellectual striving". What does this mean and how is this thought shown in Indian life?

Additional Reading

Johnson, Donald and Jean, God and Gods in Hinduism, New Jersey: Industrial Media Services, 1970.

Film

An Indian Pilgrimage: Ramdevra, 16 mm., 25 minutes (color), Rental: $11, available from: South Asian Area Center, Distribution Office, 1242 Van Hise Hall, Madison, WI 53706. Conveys an experience of a folk pilgrimage. Illustrates both sacred and secular aspects of pilgrimage.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Religion: Death

CONCEPT: Religious ritual plays an important part in the ceremonies for the dead.

EXPERIENCE: Reading

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 62-63.

Fersh, Seymour, India and South Asia, New York: The MacMillan Co., 1971, pp. 35-44.

Dube, S.C., Indian Village, London: Routledge & Kegan Paul Ltd., 1965, pp. 124-126.

The varied religions of India treat their dead in different ways for many reasons. Cremation is not the only way in which Indians remove their dead, burial is common. The customs reflect the cultural and geographic diversity of India. Rituals are performed to assure peaceful rest for the soul.

TEACHING STRATEGY:

Directed Discussion

1. Describe the nature of ceremonies associated with death in your own religion. How does this compare with the Hindu, Muslim and Parsi rites?

2. Analyze the factors which motivate social customs and behavior in relation to death in India. Compare them with those in your own culture and religion.

Additional Readings

1. Sen, Kshitimohan M., Hinduism, Pelican, Penguin paperback.

2. Zimmer, Heinrich, Philosophies of India, Princeton University Press, paperback.

Film

India Information Service, New York "And So to Sleep" [Nehru Funeral] 35 minutes, available for LOAN.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Geography and Economy

CONCEPT: Geographic factors determine the way people live and work.

EXPERIENCE: Reading

Belasco, Milton J., India-Pakistan: History, Culture, People, Bronxville: Cambridge Book Co., 1967, pp. 1-4.

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 92-99.

Moore, C.D. and Eldridge, D., (Eds.), India Yesterday and Today

India is a subcontinent divided into four main geographical areas: the Himalayan Mountain system, the Indo-Gangetic Plain, the Deccan, and the Southern Coastal Plain. The life of the people in these areas is greatly influenced by the land, climate, and natural resources. Essential statistics are given in the readings.

TEACHING STRATEGY:

Visual Aids and Directed Discussion

1. Review the size of India showing a transparency of India in relation to continental United States. Show transparencies on the four major geographic regions with a general discussion on how the physical features of each region affect the people.

2. Illustrate how these four geographic areas can be said to create four Indias whose life styles and types of agriculture are distinctive.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Economy; Natural Resources

CONCEPT: India is richly endowed with natural resources but she has yet to develop and utilize them to maximum capacity.

EXPERIENCE: Reading

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 161-263.

Berkowitz, Monroe, India: Struggle Against Time, Chicago: Scott, Foresman Co., 1963, pp. 22-26.

Fersh provides a brief but valuable description of natural resources including mineral wealth, forests, fisheries, and power sources. Berkowitz describes the amount of land which can be farmed, the importance of irrigation because of the seasonal rainfall, the mineral resources, and the people.

TEACHING STRATEGY:

Directed Discussion

1. How do India's natural resources make her a potentially wealthy country?

2. What decisions must a country make when determining how to utilize her resources to the best advantage? What makes these decisions so difficult?

Additional Activity

Research project: "How is India answering the basic economic questions with which each country much deal: (1) What and how much to produce, (2) How to combine and allocate resources in production, (3) How to make a fair distribution, (4) How to improve the standard of living?"

Additional Reading

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, pp. 302-303.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Geography and Economy: Climate

CONCEPT: The monsoons play a vital part in determining the agricultural economy.

EXPERIENCE: Reading

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 99-104.

Lamb, Beatrice Pitney, India: A World in Transition, Frederick Praeger Co., 1963, pp. 12-14.

Berkowitz, Monroe, India: Struggle Against Time, Chicago: Scott, Foresman Co., 1963, pp. 21-22.

The readings describe the varying seasons in India and the great dependence of the people on the monsoon rains.

TEACHING STRATEGY:

Directed Discussion

1. How does the intense heat of India affect the energy and activity of the people?

2. In what ways do the monsoons affect the well-being of the people and the economy?

3. What health problems arise from the variation in daily temperatures?

4. In what areas and under what circumstances do climatic conditions bring prosperity or disaster?

Additional Activity

Select any one area in India and study how the climate influences the life and work of the people.

Additional Readings

Khushwant Singh's description from Mano Majra, reprinted in Fersh, India and South Asia, pp. 13-14, and (abridged) in Fersh, Story of India, p. 102; also in Cuban, et al. India, pp. 14-15.

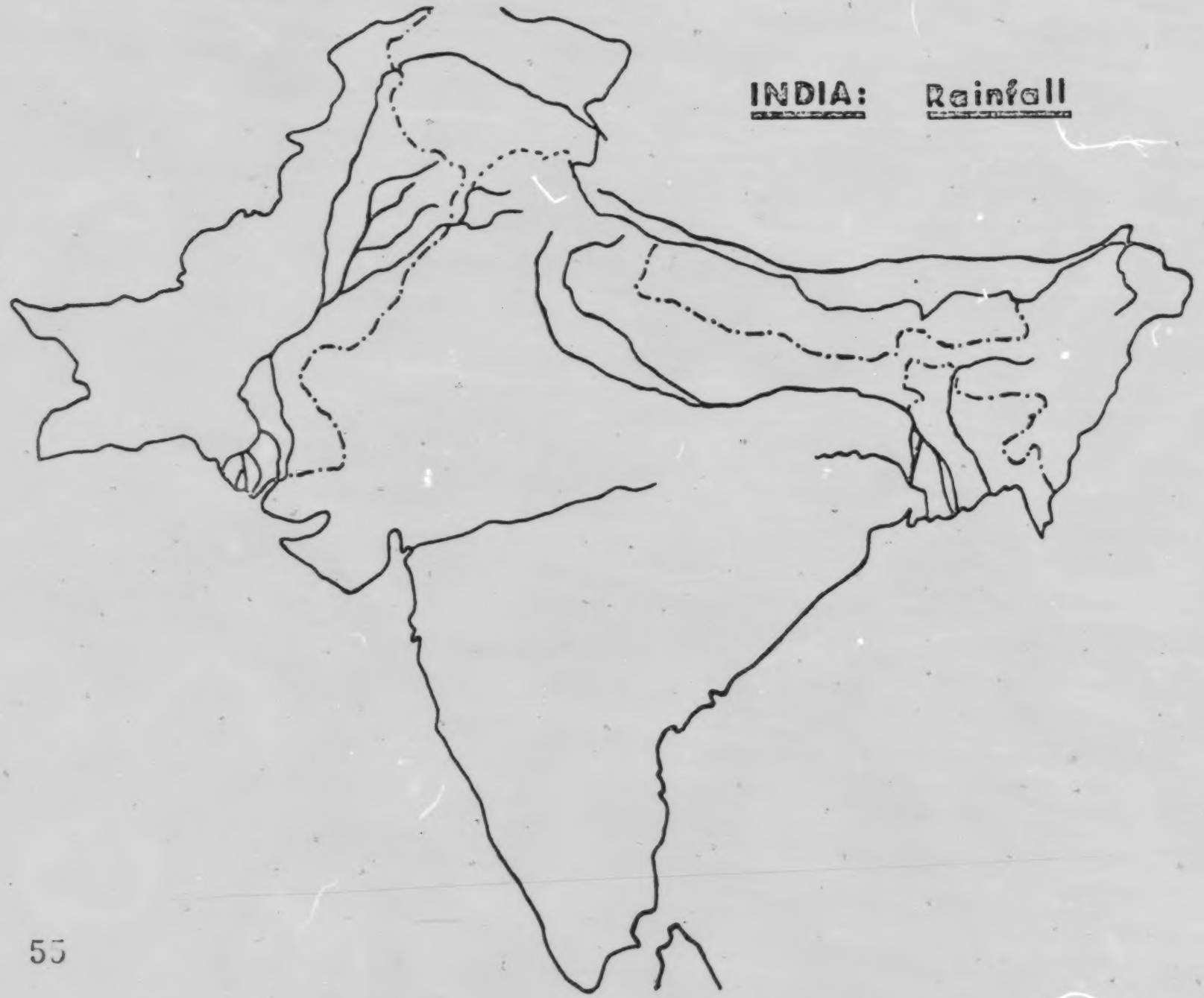
- Khushwant Singh's description of the period preceding the monsoon as well as of the outbreak of the rains from I Shall Not Hear The Nightingale is reprinted in Salter's Man and His Environment In Asia, pp. 10-12.
- Forster's Passage to India, pp. 210-211 (also reprinted in Fersh, p. 12) is a description of conditions before the monsoon arrives.
- In Asia by Birch, McKeown and Weitzman, pages 15 and 16, there is a simplified fiction account of the coming of the monsoon as seen through the eyes of a village boy.
- Monsoon scenes are shown in illustrations in many of the paper texts; for example, in Fersh, India and South Asia, p. 12; in Educational Research Council of America, The Indian Subcontinent, p. 17; and in Frykenberg, India, p. 11.
Chapter 13, Nectar in a Sieve, has a description of life when the rains fail.

Additional Activities

- As individual productions or as small group performances, students can demonstrate an Indian villager's reaction to the coming of the monsoon. This demonstration could be role-play (including expression through interpretive dance, where members of the group have such talent and experience), by script for a TV documentary, or by a drawing or other graphic representation.
- The second representation, reflecting reaction here in the school community to a comparable period of stormy weather, should be prepared, using the same medium of expression as that used for the Indian scene.
- Class discussion should focus upon similarities in discomfort and inconvenience brought by the storm in both settings, as well as upon reasons for differences in reaction to the storm's outbreak.

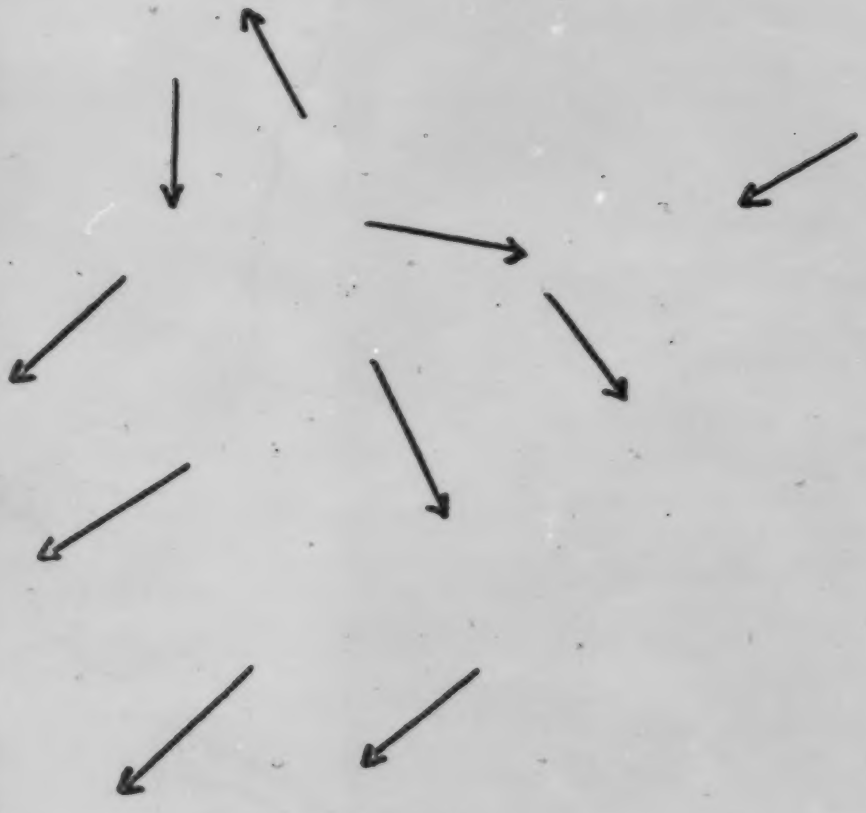
Note

The following map of India with succeeding masters for overlays, can be useful in creating transparencies for classroom use. They graphically illustrate the amounts of rainfall and the changing patterns of prevailing winds that produce the monsoon and thereby effect the rainfall, upon which all agricultural yields depend.

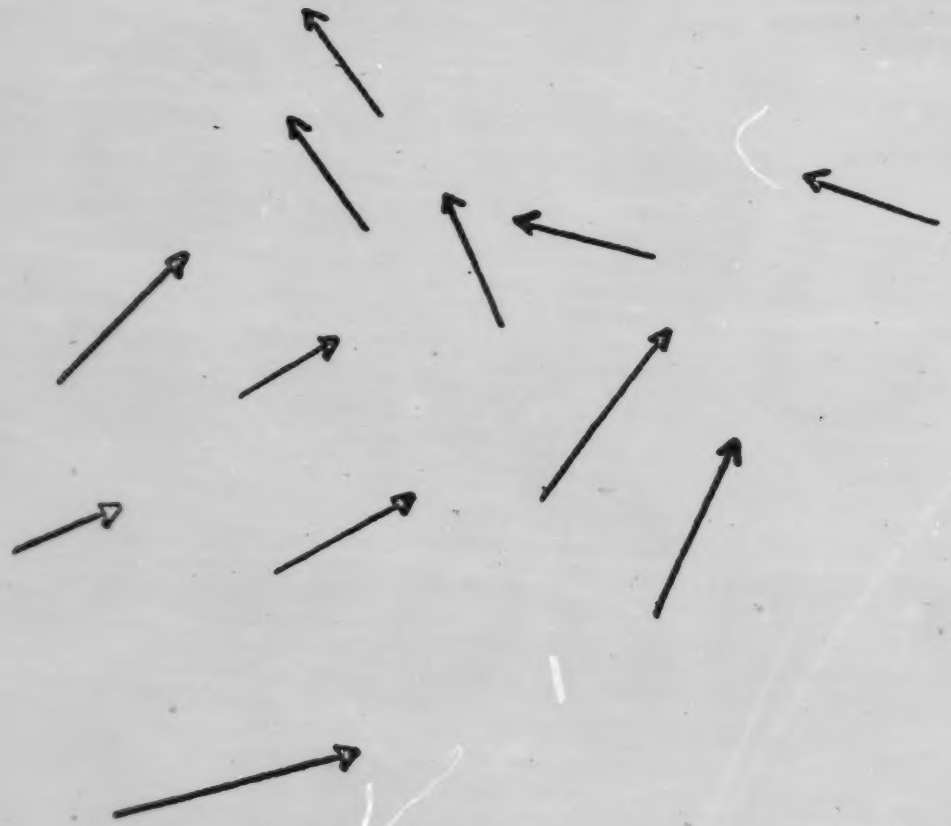


55

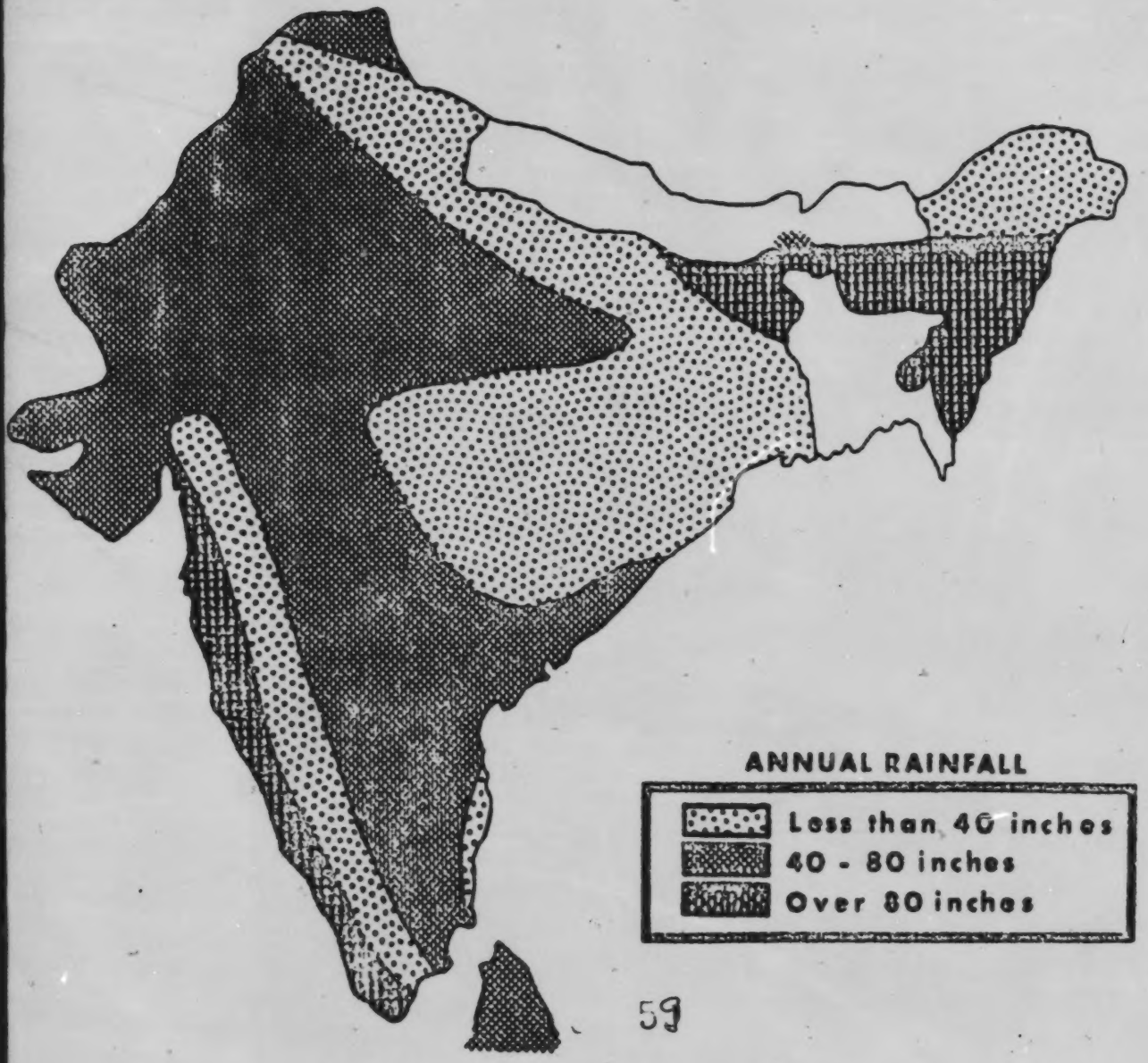
55



JANUARY WINDS



JULY WINDS


ANNUAL RAINFALL
Less than 40 inches
40 - 80 inches
Over 80 inches

59

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Economy: Population Growth

CONCEPT: The rate of growth of India's population increases the pressure on her available resources.

EXPERIENCE: Reading

Berkowitz, Monroe, INDIA: Struggle Against Time, Chicago: Scott, Foresman Co., 1963, pp. 37-39.

Fersh, Seymour, India and South Asia, New York: MacMillan and Co., 1965, pp. 97-102.

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 147-152.

Kublin, Hyman, INDIA, New York: Houghton Mifflin Co., 1968, pp. 183-185.

India now supports about 15 per cent of the world's population. Since modern medicine and hygiene were introduced, India's mortality rate has fallen while the birthrate remains the same. Historically, marriage customs and associated religious beliefs made it almost impossible to exert control over population. Most Indian girls marry and begin childbearing well before the age of twenty. Coming as it does in an already overcrowded and underproductive country, the steady population increase has forced the government to pursue an official policy of birth control. India has the biggest family planning program in the world. But this has to be matched with more productivity.

TEACHING STRATEGY:

Directed Discussion

1. What is the present population density per square mile in India? At the present 2 per cent rate of annual increase, what will the population density of India be in the year 2000? How will this affect the nature of Indian life?

2. Improved medical facilities will decrease the death rate in India. If "death control" in India is bringing such an increase in population, what problems does this present to the Indian government?

3. Statistics show that the average Indian lives on half the caloric intake as those in the United States. According to Gandhi, Indians are forced to be on a "compulsory fast." How does this affect the view of the average Indian in his everyday activities on the outside world?

Additional Activities

1. Using an encyclopedia, world almanac, or other source, locate the following statistics:

   a. Population of India in a) 1950; b) 1960; c) 1970;

   b. Population of United States in a) 1950; b) 1960; c) 1970

   Place the above figures in a bar graph. From the graph, answer the following questions:

   a. What was the rate of population growth in India from 1950 to 1970?

   b. What was the rate of population growth in the United States from 1950 to 1970?

   c. Which country had the greater rate of growth and by how much of a percentage?

   d. At the present rate of growth, what will the population of each country be in 1980? 1990?

   What overall conclusions can you draw from the above questions and comparisons?

Role Playing

Upon completion of the readings, a role playing situation may be set up: An open hearing on family planning between government officials (5) and a group of men (5) representing the "traditional" Indians. The remainder of the class serves as interested Indian citizens who have come to hear the discussion. Listed below are some questions each group may discuss.

Group I are Government officials who see the population "explosion" as something that must be halted at all cost. They represent the modern Indian with the spirit of nationalism and see population control as necessary to raising the standard of living. Questions: What factors exist that indicate that population growth will rise at a booming rate? How must the Indian output increase to maintain and to increase the standard of living? How does the large population create a problem concerning saving money for investment? Why is family planning necessary?

Group II are men representing the traditional Indians with strong Hindu beliefs. They are not so nationalistic and feel no compulsion to take measures to control population growth. Questions: What is the Indian's feeling concerning birth control? In what way does this conflict with his belief in a large family? What alternatives exist in order to expand the Indian economy?

Note

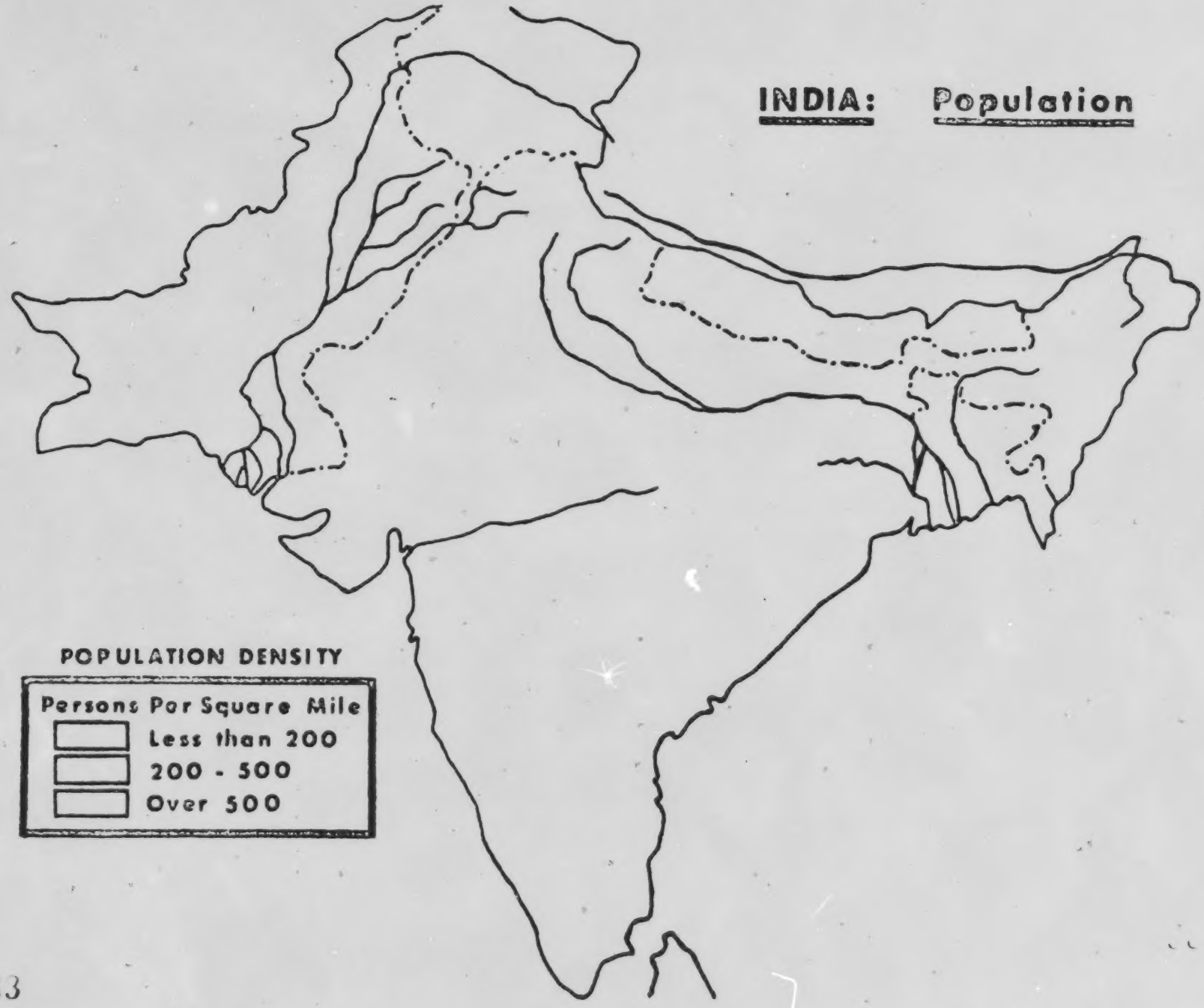
The following map of India with succeeding masters for overlays, can be useful in creating transparencies for classroom use. They graphically illustrate population comparisons for India and Europe and the Indian population density per square mile.

Films

The following films could be useful in illustrating the nature of the population problem in India.

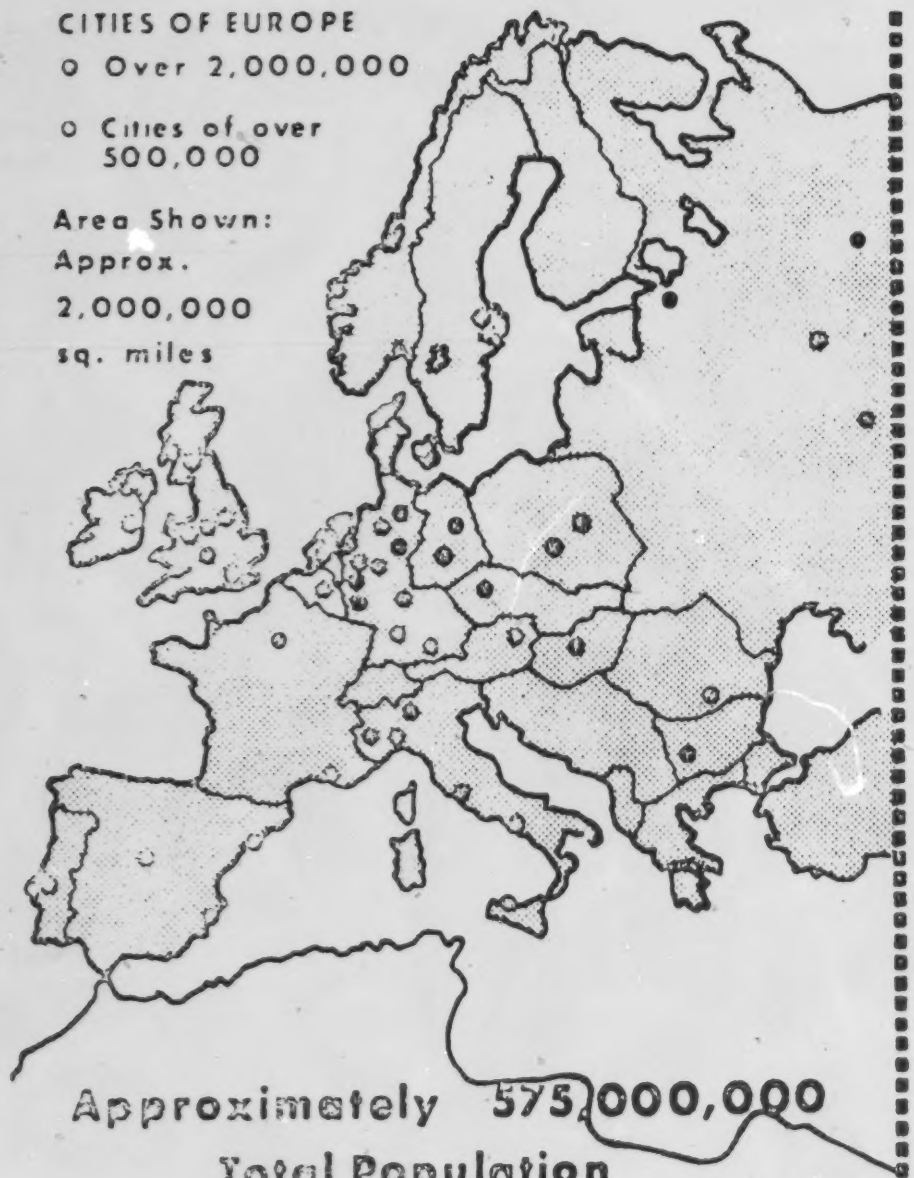
"A Great Problem," 16 mm., 7 minutes, LOAN, India Information Service, New York.

"Marriage and After," 16 mm., 14 minutes, LOAN, India Information Service, New York.


INDIA: Population
POPULATION DENSITY
Persons Per Square Mile
Less than 200
200 - 500
Over 500

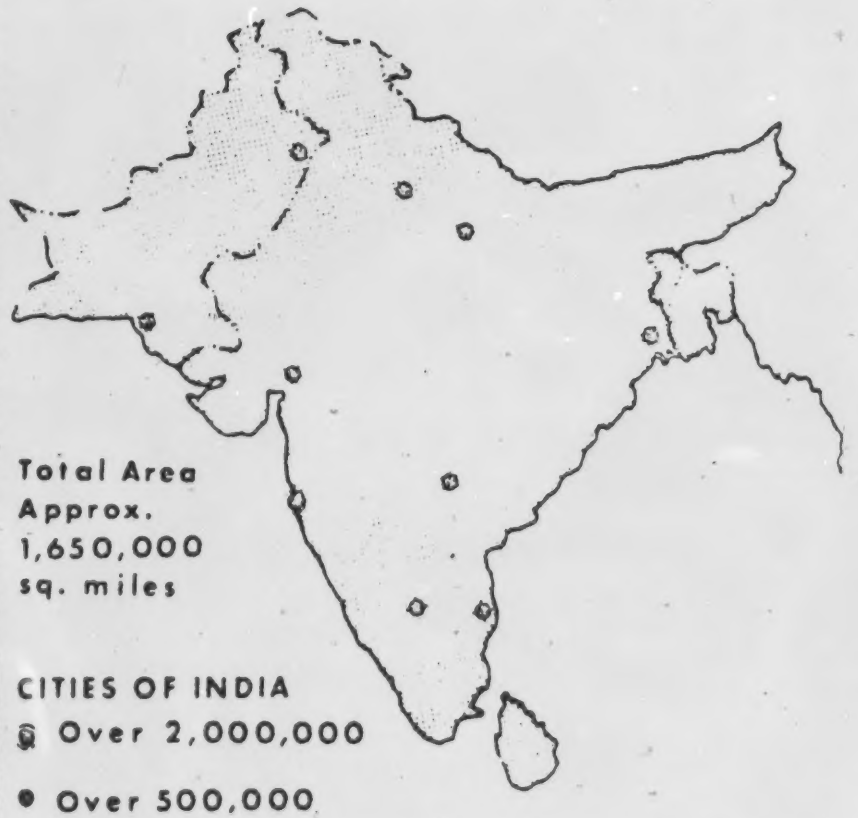
63

64



Approximately 575,000,000
Total Population

65



Approximately 560,000,000
Total Population

66

67

68

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Economy: The Village - An Agricultural Society

CONCEPT: For centuries the village has been a self-sufficient unit within the larger Indian society. There are many problems created by this society in which the people, mostly farmers, live a very poor life. The problems include transportation and communication, health care, adherence to traditional ways, lack of electricity, and insufficient food consumption. Recently, however, agrarian innovations and technological developments have brought meaningful changes in village economy.

EXPERIENCE: Reading

Lamb, Beatrice Pitney, India: A World in Transition, New York: Frederick Praeger Co., 1963, pp. 252-258.

Nair, Kusum, Blossoms in the Dust, New York: Frederick Praeger Co., 1967, pp. 116-122.

Wiser, William and Wiser, Charlotte, Behind Mud Walls, 1930-1960 rev. ed., University of California Press, 1972.

The many villages in India, their size and their relationship to one another is noted by Lamb. In addition, the standard of living in the village, the lack of modern conveniences, health conditions, are among other topics dicussed. Nair presents a good comparative picture of professional cultivators and the way they use modern techniques, with people who continue to follow the traditional methods. She gives many insights into the way Indian villagers live and think. Wiser's treatment of these and other areas can be enhanced by the slide and tape presentation bearing the same title (see previous listing).

TEACHING STRATEGY:

Directed Discussion

1. What is the relationship of a village to the larger unit of Indian society?

2. Describe living conditions in an Indian village? What changes could affect improvements in the standard of living?

3. In what ways does the government provide assistance to the village?

4. What factors are responsible for the "Green Revolution" in Indian agriculture? How has the prospect of increased prosperity changed the farmers' aspirations?

5. What factors have caused people to rely on a pre-monetary system of trade? In what ways will a monetary economy help raise the standard of living?

6. In what ways do (1) Narendra Singh, (2) the Bagdi Villagers, and (3) the people of Lakhonwali represent three stages in the growth of the Indian village? Why doesn't Narendra Singh help the less fortunate people in neighboring Chaks?

7. By what means can change be brought about in the traditional outlook?

8. The traditional Indian farmer will not change. Can this statement be supported?

Additional Readings

Elder, Joseph W. (Ed.), Lecutures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970.

Ford, Richard. Tradition and Change In Four Societies. Holt, Hinehart and Winston, Inc. Unit 3, "Economic Development In India," contains a case study of the village of Karimpur, with selections reprinted from Wiser and Wiser, Behind Mud Walls. Also available, to use in conjunction with the readings is a filmstrip. (The transparencies and duplicating masters in audiovisual kit are related to other elements of the unit on India.) This material was developed as part of the Carnegie-Mellon Project Social Studies Program.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Economy: The City

CONCEPT: India's major cities with populations over one million, reflect the problems of large urban communities.

EXPERIENCE: Reading

Belasco, Milton J., India-Pakistan History, Culture, People, Bronxville: Cambridge Book Co., 1967, pp. 14-17.

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, Lecture No. 6.13 and 6.14.

Isenberg, Irwin, The Indian Subcontinent, Toronto: Scholastic Book Services, 1972, Chapters 5 and 6.

Lamb, Beatrice Pitney, India: A World in Transition, New York: Frederick Praeger Co., 1963, pp. 261-267.

The readings contain descriptions of the major cities, the living conditions, and population. The over-crowding, the growth of slums, and the efforts to improve city life are discussed. In "Lectures in Indian Civilization," Elder has discussed the links between cities and villages. Also see pages 351-358 in which he has described a traditional religious city and a new industrial city.

Directed Discussion

1. What draws the rural population to urban areas? What problems does this create?
2. What necessitates the crowding together in the cities?
3. What effect might slum conditions have on people living in those slums and on people living in other parts of the city?
4. What problems confront government in planning for city improvement?
5. Discuss how you would establish priorities in dealing with human and civic needs.
6. What are the links between cities and villages?

Film

"Portrait of a City," 16 mm., 21 minutes, LOAN, India Information Service, New York.

"Growing Metropolis" (Delhi), 16 mm., 12 minutes, LOAN, India Information Services, New York, 1969.

"Delhi - The Capital of India," 16 mm., 11 minutes, LOAN, India Information Service, New York, 1969.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Economy: Industrial Development

CONCEPT: India is making every effort to develop her great industrial potential. The growth of Indian industry though commendable, is not commensurate with its potentialities.

EXPERIENCE: Reading

Berkowitz, Monroe, India: Struggle Against Time, Chicago: Scott, Foresman Co., 1963, pp. 57-82.

Lamb, Beatrice Pitney, India: A World in Transition, New York: Frederick Praeger Co., 1963, pp. 282-285.

Myrdal, Gunnar, Asian Drama, New York: Pantheon, 1968, Volume II, pp. 799-826.

These readings discuss India's resources and great industrial potential. They describe the role of the government in the development of industry and mention the social problems created by village people's migration to the cities.

TEACHING STRATEGY:

Directed Discussion

1. Will India's raw materials be sufficient to support increasingly large industrialization? Why?

2. In what ways has the steel industry set an example for the industrial development of India? What effect has it had on life in villages and cities? Are these changes necessary when industrialization takes place?

3. What prospects does India have for small industries?

4. Explain the importance of the cottage industry and whether or not it has achieved its purpose.

5. How has the green revolution affected industry?

6. Will employment in the city weaken traditional beliefs and customs? Discuss.

ALTERNATE STRATEGY:

Reading and Discussion

Nair, Kusum, Blossoms in the Dust, New York: Frederick Praeger Co., 1967, pp. 35-38, 85-87.

The first reading describes the life of an industrial worker: his home and family, and the second relates the experiences of two villages of weavers (cottage industry).

Students could be asked to discuss the effects of poverty in the village and in an industrial area, comparing the picture with one in an American community.

1. What constitutes a slum? Why do the people say there is no slum?

2. Why would Kumaran rather live in the country? What hardships does this decision cause him? Why do you suppose that Kumaran's family has been reduced in size? How do you think he feels about the adequacy of his life?

3. In what ways are the carpet weavers treated unfairly? What weapons do they have at their disposal?

4. Why can't the family in "The Silent Grindstone" meet its needs?

5. Describe the living conditions in Dukhi Ram.

6. How does the industrial worker accept his hardships?

7. How is industry changing the traditional ways of life?

Additional Reading

Bauer, Peter T., Indian Economic Policy and Development, New York: Praeger, 1961.

Films

"In the Mill," 16 mm., 30 minutes, LOAN, India Information Service, New York.

"Impetus to Industry," 16 mm., 10 minutes, LOAN, India Information Service, New York.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Economy: Unemployment and Underemployment

CONCEPT: Unemployment and underemployment are serious and growing problems in India.

EXPERIENCE: Reading

Belasco, Milton J., India-Pakistan: History, Culture, People, Bronxville: Cambridge Book Co., 1967, p. 127.

Lamb, Beatrice Pitney, India: A World in Transition, New York: Frederick Praeger Co., 1963, pp. 286-187.

The readings discuss migration to the city, the poor conditions, and the widespread unemployment that exists. Lamb indicates that this would be a more serious problem if families did not care for their unemployed. In 1972 there were about 7 million unemployed people in India.

TEACHING STRATEGY:

Directed Discussion

1. How does the family unit reduce the problem of unemployment and underemployment?

2. What factors cause large numbers of educated people to be unemployed?

3. How do villages compound the problem of unemployment in the cities? Why is unemployment less noticeable in the villages than in the cities?

Additional Activity

Suggest a plan to reduce unemployment in India. Explain what actions could be taken indicating the short and long term results that may be expected.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Economy: Plans for Economic Development

CONCEPT: India has accepted planned economy for development.

EXPERIENCE: Reading

Berkowitz, Monroe, India: Struggle Against Time, Chicago: Scott, Foresman, 1963, pp. 42-57.

Belasco, Milton J., India-Pakistan: History, Culture, People, Bronxville: Cambridge Book Co., 1967, pp. 108-115.

Both sources discuss the Five Year Plans and their method of adoption by the government. They both note previous growth but also the difficulties related to the plans. The Community Development Programs are also discussed. Land reform movements and the Land Gift movement are mentioned in Belasco.

TEACHING STRATEGY:

Directed Discussion

1. What factors must be considered by the Planning Commission when planning for the future?

2. What steps must each plan go through before it can go into operation?

3. In what ways did the First plan brighten India's economic picture? How did financial problems and lack of leadership cause shortcomings in the Second and Third plans?

4. What conclusions can you draw concerning the use of Five Year plans as a method of developing the Indian economy?

Additional Activity

One man has dedicated his life to walking throughout India attempting to secure gifts of land from the rich in order to give it to the poor. This man, Vinoba Bhave, is not only interested in land reform but also the moral improvement of the Indian people. Find out the extent of his progress: Is he having a significant impact? How is he received in the villages? In what ways is he following in the traditon of Gandhi?

Additional Reading

Bhattacharya, Khagendranath, Indian Plans: A Generalist Approach, New York: Asia Publishing House, 1963.

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, pp. 247-250.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Economy: Financial Assistance

CONCEPT: India needs financial assistance from other countries for her economic progress.

EXPERIENCE: Reading

Black, Eugene, Saturday Review of Literature, August 1969.

Descriptions of the Indian economy, United States efforts to help develop the economy as a democratic proving ground, the financing of the Five Year plans, and the related problems are considered.

Lamb, Beatrice Pitney, India: A World in Transition, New York: Frederick Praeger Co., 1963, pp. 210-296.

Lewis, J.P., Quiet Crisis in India; Economic Development and American Policy, New York: Doubleday (paperback), 1964.

Neale, Walter C., India: The Search for Unity, Democracy, and Progress, Princeton: Van Nostrand Co., 1965, pp. 109-114.

TEACHING STRATEGY:

Directed Discussion

1. What problems does India encounter when she tries to raise money? What countries have an interest in India's economic aid?

2. What effect does the great amount of borrowing have on the Indian economy?

3. What effect might the economic development of India and China have on the future of Asia?

Additional Activity

Economic assistance is viewed differently by different people. How does an Indian village accept and make use of a vast irrigation project? What impact does it have on village life?

Read: Nair, Kusum, Blossoms in the Dust, New York: Frederick Praeger Co., 1961, pp. 46-51.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Economy: Obstacles to Economic Growth

CONCEPT: Several factors may hinder India's economic growth, such as: language, caste, religious tradition, lack of education, transportation and sources of power.

EXPERIENCE: Reading

Sources listed below.

TEACHING STRATEGY:

Seminar

Class should be divided into groups (6) and assigned readings under one of the factors listed above. Students should be encouraged to read extensively in their area. Individual and/or group presentations made to class when appropriate.

Religion

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 56-81.

Belasco, Milton J., India-Pakistan: History, Culture, People, Bronxville: Cambridge Book Co., 1967, pp. 106-136.

Wallbank, T. Walter, A Short History of India and Pakistan, New York: Mentor, 1965, pp. 25-33, 262-268.

The readings relate to those aspects of Indian religion and traditions which are seemingly inconsistent with modern economic progress, such as: the sanctity of cattle, large expenditures on religious customs for which people may go into debt, the acceptance of the unmutability of caste and social status and the transitory nature of life.

Language

Belasco, Milton J., India-Pakistan: History, Culture, People, Bronxville: Cambridge Book Co., Chapter 1.

Wallbank, T. Walter, A Short History of India and Pakistan, New York, Mentor, 1965, pp. 10-14.

While Hindi is the official language, the many languages spoken in India today make communication between people very difficult. English is spoken by many educated people but each region retains its own language.

Caste

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, Chapter 1.

Wallbank, T. Walter, A Short History of India and Pakistan, New York: Mentor, 1965, pp. 25-33.

Berkowitz, Monroe, India: Struggle Against Time, Chicago: Scott, Foresman, 1963, p. 26.

Neale, Walter C., India: The Search for Unity, Democracy, and Progress, Princeton: Van Nostrand, 1965, pp. 18-21.

Man is born into his caste which may determine his occupation, his social position, his duties and his privileges, and while this status provides security, it reduces incentives for change.

Education

Berkowitz, Monroe, India: Struggle Against Time, Chicago: Scott, Foresman, 1963, p. 28.

Belasco, Milton J., India-Pakistan: History, Culture, People, Bronxville: Cambridge Book Co., 1967, Chapter 5.

Lamb, Beatrice Pitney, Introduction to India, Washington: American Association of University Women, 1960, pp. 106-136.

The need for education is especially great for skilled workers, technicians and managers. Illiteracy makes many forms of communication difficult.

Transportation

Berkowitz, Montoe, India: Struggle Against Time, Chicago: Scott, Foresman, 1963, pp. 31-32.

Belasco, Milton J., India-Pakistan: History, Culture, People, Bronxville: Cambridge Book Co., 1967, Chapter 5.

Though the railway system has been expanded and new roads have been built to formerly inaccessible areas, many villages still remain isolated and have not developed a market economy.

Energy

Berkowitz, Monroe, India: Struggle Against Time, Chicago: Scott, Foresman, 1963, pp. 30-31.

Belasco, Milton J., India-Pakistan: History, Culture, People, Bronxville: Cambridge Book Co., 1967, pp. 17-25.

Lamb, Beatrice Pitney, India: A World in Transition, New York: Frederick Praeger Co., 1963, pp. 292-286.

India has yet to utilize all her power potential. Though much progress has been made in rural electrification as a result of hydro-electric plants and atomic energy installations, villages still use cow dung as the cheapest source of fuel.

General Discussion

Students should be encouraged to question presentations in order to specifically develop the manner in which economic growth might be hampered.

1. How could the views of a progressive Indian differ from those of a "traditional" Indian?

2. What factors tend to isolate people in the villages? What effect does this have on village life and the economy?

3. [illegible] is modern technology and the assembly line likely to affect a man's choice of occupation?

4. What necessitated his following in h[illegible]s father's footsteps?

5. Does the development of a market economy and the growth of advertising media have an impact on village social structure? In this context would the economy affect caste rigidity?

6. Which problem do you feel must be solved before any others in order to develop the economy more effectively and efficiently? Why?

Additional Activity

Analyze the advertising found in an Indian magazine or newspaper and compare them with those found in an American publication. What products that are advertised do you think indicate a growing consumer industry? (The examples given in Appendix IV may be used.)

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Economy: The Future

CONCEPT: India's resources are sufficient for economic growth but future developments could be affected by population growth, and the consequent educational, social, and financial problems.

EXPERIENCE: Reading

Fersh, Seymour, India and South Asia, New York: MacMillan, 1971, pp. 108-121.

Neale, Walter C., India: The Search for Unity, Democracy, and Progress, Princeton: Van Nostrand Co., 1965, pp. 84-92.

Both readings discuss the conditions that exist in an underdeveloped country and its progress toward self-sustaining growth.

TEACHING STRATEGY:

Directed Discussion

1. How do India's natural resources show a potential for future economic development?

2. Why is it important for the educated people to accept jobs (other than strictly administrative and executive positions)?

3. In what ways does India's population control program have direct impact on her economic future?

Additional Reading

Heimsath, Charles H., Teachers' Introduction to India, New Delhi: Educational Resources Center, 1973.

Myrdal, Gunnar, Asian Drama, New York: Pantheon (paperback), 3 volumes, 1968.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: History: Harappa Civilization

CONCEPT: A highly developed ancient civilization existed in India about 4500 years ago.

EXPERIENCE: Reading

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, pp. 5-8.

Thapar, Romila, Ancient India, New Delhi: National Council of Educational Research and Training, 1969, Chapter 2, pp. 21-38.

With the excavation of two ancient cities, Harappa and Mohenjo-daro, and with subsequent excavations in other parts of India, it was discovered that this highly developed civilization extended over a vast area of Sind, Punjab, Rajasthan and Gujarat. The cities were well planned. The Harappa people had their language and script which has not yet been deciphered. They knew the use of metals. They had trading contacts with Mesopotamia.

TEACHING STRATEGY:

Directed Discussion

1. Why is the Indus Valley civilization also called the Harappa civilization?

2. What are the sources from which we know about this civilization?

3. Describe the plan of the city of Mohenjo-daro.

4. What metals did the Harappa people use?

5. What happened to this civilization? Why did it disappear?

Additional Reading

Basham, Arthur L., The Wonder that was India, New York: Grove Press (paperback), 1959.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: History: Early History of India, 1500-500 B.C.

CONCEPT: The basic Indian culture grew out of the fusion of invading Aryans and native Dravidians and has distinctive elements of both.

EXPERIENCE: Reading

Caldwell, John C., Let's Visit Pakistan, New York: John Day Co., 1966, pp. 28-31, 33-36.

Fersh, Seymour, Story of India, Wichita: McCormick-Mathers, Publishing Co., 1970, pp. 24-31.

Wallbank, T. Walter, A Short History of India and Pakistan, New York: The New American Library, 1965, pp. 12-20, 25-30.

Nehru, J., The Discovery of India, New York: Doubleday & Co., 1960, pp. 37-45.

Thapar, Romila, History of India, Vol. I, Penguin.

"Aryan" in Sanskrit means "nobleman" or "owners of land". The Aryans, tall and fair-skinned, came from Central Asia through the northern mountain passes onto the flat lands along the Indus River, the plains of north India. The original inhabitants, the dark-skinned Dravidians, were either driven further south or else enslaved. By 500 B.C., the Aryans had established dynasties, perfected Sanskrit, mother language of Northern Indian tongues, and developed the caste system.

TEACHING STRATEGY:

Mapwork

Have pupils make their own individual maps of Central Asia, Afghanistan, West Pakistar, and India. Show principle mountain ranges, passes, and plains. Trace routes of Aryan invasions and show their main areas of settlement.

Directed Discussion

1. According to the reading, the main ideas of Hindu religious teaching grew out of the joining of Aryan and Dravidian cultures. How did this occur?

2. Why did the Aryans want to settle in a land like India, so distant from their places of origin in Central Asia? By looking at your physical maps, can you tell what there was about India that attracted them?

3. Why were the Dravidians unable to withstand the Aryan invaders?

4. What elements in Indian life today reflect this combination of Aryan and Dravidian culture?

5. How has the caste system been a natural development of the realities of Indian social and economic history?

6. What does the caste system have to do with the fact that India was one of history's few socieities never to have had a system of slavery?

7. How would an Indian explain the advantages of the caste system?

8. How has the caste system acted as a force against the development of a democratic tradition as you know it?

Additional Readings

Basham, Arthur L., The Wonder that was India, New York: Grove Press (paperback), 1959.

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970.

Thapar, Romila, Ancient India, New Delhi: National Council of Educational Research and Training, 1969.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: History: The advance of Hindu Civilization (500 B.C.-1100 A.D.) and the impact of the Moslem Invasions.

CONCEPT: Hindu culture made remarkable strides forward until the twelfth century when it was overwhelmed by a powerful Moslem culture.

EXPERIENCE: Reading

Lamb, Beatrice Pitney, India: A World in Transition, New York: Frederick Praeger, 1963, pp. 36-42.

Lengyel, Emil, The Subcontinent of India, New York: Scholastic Book Services, 1961, pp. 41-46.

Nehru, J., The Discovery of India, New York: Doubleday & Co., 1960, pp. 129-140.

Thapar, Romila, Ancient India, New Delhi: National Council of Educational Research and Training, 1969.

From 500 B.C. to 1100 A.D., the people of India developed a civilization unsurpassed in its achievements. This period also saw the rise and decline of Buddhism as a reform movement in the existing Hindu culture. Through trade and commerce they exchanged goods and ideas with the rest of the world, including Rome. Indian culture during the Gupta period shone in literature, music, paintings, sculpture, and architecture. Indian writing was at its zenith. Indian mathematicians introduced the zero and the decimal point. Indian physicians practiced plastic surgery. The bitter fighting with the invading Moslems brought on a period of unrest and instability.

TEACHING STRATEGY:

Directed Discussion

1. In pre-Moslem India, women took an active part in public life. How does allowing women a prominent role in a culture affect that culture?

2. What aspects of Hindu society did Buddhism try to reform?

3. Why were the Hindus unable to throw back the advancing Moslem armies?

4. Hindu India has very few examples in its history of cities put to the sword or massacres of non-combatants. Why is this such a marked contrast with the record of Moslem armies?

5. What advances in military science had the invading Moslem armies made by 1100 A.D. that enabled them to defeat the defending Hindus with such relative ease?

6. How do you account for the fact that the Indian people would sustain such an advanced way of life for so long a time? Do you believe this could or could not be done in today's world?

Additional Activity

Research Project: Ashoka (269-232 B.C.) was considered one of history's all-time great rulers. What were his accomplishments? How did he affect life in India? What evidence exists today of his tremendous accomplishments?

Additional Readings

Heimsath, Charles H., Teachers' Introduction to India, New Delhi: Educational Resources Center, 1973.

Thapar, Romila, Medieval India, New Delhi: National Council of Educational Research and Training, 1967.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: History: The coming of the Mogul emperors (1100-1700) and their influence on Indian civilization.

CONCEPT: The five hundred years of Mogul rule brought about a gradual blending of Hindu and Moslem traditions giving India a greater sense of unity and new patterns of culture.

EXPERIENCE: Reading

Lamb, Beatrice Pitney, India: A World in Transition, New York: Frederick Praeger, 1963, pp. 42-52.

Lengyel, Emil, The Subcontinent of India, New York: Scholastic Book Services, 1961, pp. 45-48.

Thapar, Romila, Medieval India, New Delhi: National Council of Educational Research and Training, 1967.

Wallbank, T. Walter, A Short History of India and Pakistan, New York: Mentor Books, 1965, pp. 48-53.

The years 1100-1700 were ones of both great turbulence and great achievement. The hatred between the invading Moslem and the native Hindu gradually lessened. A long dynasty of Mogul emperors ruled the land, the greatest of whom was Abkar (1556-1606), a man of vision who must be considered one of the great figures of world history. He matched in achievement England's Queen Elizabeth I, whose reign he paralleled in history. His successors did not measure up to his greatness, however, and gradually, by 1707, what was almost a politically united land became split into numerous little warring kingdoms. But the Moslem impact upon the pattern of Indian culture was profound and widespread in its influence. The Taj Mahal was only one of the many architectural wonders of this Mogul era that attests to the rich contributions of Islam in India.

TEACHING STRATEGY:

Directed Discussion

1. Explain why Hindu and Moslem cultures were able to blend and give India a greater sense of unity.

2. Compare the basic pattern and design of Hindu architecture with Moslem architecture. Cite the remaining examples of each.

3. Can it be said that the reign of the great Akbar was as important to sixteenth century India as was that of Elizabeth I to that of sixteenth century England?

4. What were the most important contributions made to Indian life by Mogul emperors? How did they help achieve greater unity with Hindu culture?

Research Projects

1. Write a report on the Taj Mahal.

2. Prepare a report on Akbar and his reign.

3. Contrast the reigns of Akbar (1556-1606) and Aurangzeb (1549-1707). Why did the two Mogul emperors have such a vastly different impact on the lives of their subjects?

4. How did Moslem thought, with its emphasis upon monotheism and village democracy, lead to the birth of important new movements in Hinduism that sought to reform and liberalize the native faith?

5. What is the significance of the Moslem invasions in India? What good did they do for the subcontinent? What negative results did they bring?

Additional Readings

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, Lecture Numbers 3·3, 3·4, 3·5, 3·6 and 3·7.

Gascoigne, Bamber, The Great Moghuls, Hayser-Row, (Illus.) 1971.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: History: Europe turns to the rich markets of Asia and the British win control of India, 1700-1773.

CONCEPT: The British came to India in the 18th Century and, by superior military means, soon achieved political and economic control of this disunited land.

EXPERIENCE: Reading

Bipin Chandra, Modern India, New Delhi: National Council of Educational Research and Training, 1971, Chapters II, III and IV.

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 120-126.

Lengyel, Emil, The Subcontinent of India, New York: Scholastic Book Services, 1961, pp. 48-52.

Wallbank, T. Walter, A Short History of India and Pakistan, New York: Mentor Books, 1965, pp. 54-60.

Power struggles among the nations of Europe led to rivalry abroad. French, Dutch, English, and Portugese trading companies began a scramble for trade in east Asia. It might well be said that pepper, cinnamon, and clover, all spices indigenous to that part of the world, brought European control over millions of people. With the collapse of the Mogul Dynasty in 1700, the British East India Company, thanks to the military genius of Robert Clive, prevented a French takeover of the subcontinent. Warren Hastings, a brilliant administrator, established firm control over India for the East India Company by 1773.

TEACHING STRATEGY:

1. What effect did Europe's need for spices have on both the economic and political history of Asia (particularly India) in the Eighteenth Century?

2. How do you account for the fact that a foreign trading company, like the British East India Company, could conquer an empire chiefly through the use of soldiers raised in the land itself?

3. In what different ways did control of the seas by the British navy and merchant marine give the British tremendous power in India?

4. Why did the appearance of Christian missionaries greatly increase the hatred which the Indians felt for the invading British?

5. What was the importance of Lord Clive's military victories to the British in their gaining control of India?

6. What conditions enabled a few British to subjugate the Indians?

Additional Activities

Student reports on the following topics:

1. British-French Rivalries in India.

2. The military strategy used by both sides at the Battle of Plassey and the Battle of Buxhar.

3. The unique role played by the British East India Company in India.

Additional Reading

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, Lecture Numbers 4·1 and 4·2.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: History: The nature of British Imperialism in India.

CONCEPT: The British exploitation of India has created certain negative attitudes among Indians but has also contributed many material improvements for them.

EXPERIENCE: Reading

Bipin Chandra, Modern India, New Delhi: National Council of Educational Research and Training, 1971.

Nehru, J., The Discovery of India, New York: Doubleday & Co., 1960, pp. 210-222.

Wallbank, T. Walter, A Short History of India and Pakistan, New York: Mentor Books, 1965, pp. 68-81.

The opinion of some present-day world historians is that under two hundred years of British rule, (1) India had been impoverished by a system of thinly-veiled commercial and economic exploitation, (2) India and Indians were subjected to considerable insult and humiliation, (3) agriculture was left to deteriorate and the soil was allowed to erode, and (4) an emering Indian manufacturing system was crushed and the development of an artisan class was greatly slowed. British writers, on the other hand, argue that all this was more than balanced by the positive benefits of British rule - railroad, telegraph, irrigation, famine-relief and public health systems, in addition to a sense of growing national awareness.

TEACHING STRATEGY:

Directed Discussion

1. Why did the British make so many internal improvements (railraods, communications, etc.) in India?

2. What was there about the economics of imperialism that made the British prevent the development of a home-grown Indian industrial system?

3. How does post-1700 Indian history help to explain that country's strong feelings today about nations that intrude in the affairs of other nations? What current examples of such intrusion (or "Aggression") can you think of?

4. British colonial rule is sometimes credited with bringing equality of opportunity to Hindus. How might certain Hindus feel about this equality?

5. How do you explain the fact that India and Britain today maintain a large volume of trade with each other?

Additional Activities

1. Conduct a formal debate between two teams of students on the topic, "Resolved: That British Colonial Rule, in a Long-Range Sense, Brought Lasting Good to the People of India."

2. Have each student write two letters. The first, dated 1875, is by a native Indian to a friend in England objecting to the fact of British colonial rule in India. The second letter, dated 1876, is an answer from the friend in England defending the colonial policies of his government.

Additional Readings

Elder, Joseph W. (Ed.). Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, Lecture Numbers 4·3, 4·4 and 4·5.

Gopal, Ram, British Rule in India: An Assessment, New York: Asia Publishing House, 1963.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: History: British attempts at Governmental Reform (1890-1935) and its significance for today.

CONCEPT: The value of the training the Indians received from the British during the governmental reforms of the first three decades of the 20th Century was a factor in the rapid development of parliamentary democracy in newly independent India.

EXPERIENCE: Reading

Bipin Chandra, Modern India, New Delhi: National Council of Educational Research and Training, 1971, Chapter XI.

Wallbank, T. Walter, A Short History of India and Pakistan, New York: Mentor Books, 1965, pp. 115-119, 149-152, 160-180.

Major British efforts at governmental reforms occurred in 1908, 1919, and 1935. These reforms, carried out only after great ferment, gradually directed the Indians toward parliamentarianism and gave them the opportunity to take their first steps in self-government. The most important of the three reform acts was the Government of India Act of 1935 which created a system of provincial autonomy, the beginning of the federal system of government India enjoys today. These reform acts left the reins of government firmly in British hands.

TEACHING STRATEGY:

Directed Discussion

1. Why were the British so reluctant to grant the reforms demonstrated by the Indians?

2. Describe the pressures that were brought to bear against the British before each of the three reform acts.

3. Why did the Indian leaders feel that the reform act of 1935 did not allow federalism to work effectively?

4. Why did Indian leaders object to the powers the British Viceroy had after the 1935 reform act?

5. Could the granting of independence in 1947 been postponed by the passage of another reform act?

6. Do you feel that subsequent events have proved that India was ready for self-government in 1947? Explain.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: History: The movement toward Indian Independence.

CONCEPT: Indian nationalism finally resulted in an independence achieved through the use of passive resistance and civil disobedience.

EXPERIENCE: Reading

Bipan Chandra, Modern India, New Delhi: National Council of Educational Research and Training, 197', Chapters XIV and XV.

Fersh, Seymour, India and South Asia, New York: MacMillan and Co., 1965, pp. 58-64.

Kublin, Hyman, INDIA, Boston: Houghton Mifflin Co., 1968, pp. 142-172.

Lengyel, Emil, The Subcontinent of India, New York: Scholastic Book Services, 1961, pp. 62-82.

As the nineteenth century drew to a close and European supremacy was being challenged, a strong Indian nationalist movement began to grow. The continued threat of violence caused the British Colonial Government in India to implement reforms which many Indians believed amounted to little more than "constitutional autocracy." After 1920, Gandhi's highly controversial but generally effective programs of massive civil disobedience caused difficulty for the British. Although the Indians served the British cause loyally in World War I, Gandhi's opposition to the second world war finally forced Britain to promise post-war independence.

TEACHING STRATEGY:

Directed discussion

1. What forces and events in the world of 1890-1920 tended to foster Indian nationalism and the hope of independence?

2. Why did the Indian people decide to remain loyal to the British in 1914-18? In what ways did they assist the war effort?

3. Why did Gandhi use massive civil disobedience as a method of pressuring the British authorities? Were there other alternatives open to him which he chose not to use?

4. Explain the wisdom of using a spinning wheel as both a means and a symbol of the independence movement from 1920-40?

5. How would you characterize the state of Hindu-Moslem relations during the independence movement of the 1920's and 1930's?

6. What do the following events have in common as they affect the Indian independence movement:

   a. the Amritsar Massacre of 1919
   b. the "salt march" of 1930
   c. the Government of India Act of 1935

7. In what way was World War II decisive in setting the question of Indian independence?

Additional Activities

1. Make some slogans for the purpose of exhorting Indians to join Gandhi on his famous 24-day "salt march" to the sea at Dandi.

2. What would be the best kind of appeal? Would it convince all Indians to join the march? Why? List those things that might appeal to all Indians.

3. Prepare reports describing the contributions of Mohandas Gandhi and Jawaharlar Nehru to the Indian nationalist movement. Contrast the views of each man toward capitalism and socialism for India.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: History: The Life of Gandhi, India's "Great Soul"

CONCEPT: Mohandas K. Gandhi's philosophy of nonviolent civil disobedience was an important force in achieving Indian independence.

EXPERIENCE: Reading

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, Lecture Number 4-10.

Fischer, Louis, Gandhi - His Life and Message for the World, New York: Mentor Books, 1954.

Gunther, John, Inside Asia, New York: Harper and Brothers, pp. 344-353.

Lengyel, Emil, The Subcontinent of India, New York: Scholastic Book Services, 1961, pp. 67-74.

Lewis, Martin D. (Ed.), Gandhi: Maker of Modern India?, Boston: D.C. Heath (paperback), 1965.

Wallbank, T. Walter, A Short History of India and Pakistan, New York: Mentor Books, 1965, pp. 138-147 and 155-170.

Gandhi had a magnetic power that few people could resist. His method of passive resistance was based upon the belief that spiritual strength was more powerful than physical force and that violence only brought counterviolence. Upon his return from South Africa in 1919, he took control of the Indian movement for greater home rule. The fact that he was in and out of jails a dozen times in the ensuing twenty-five years strenghened support for his cause and heightened his appeal among the Indian masses.

TEACHING STRATEGY:

Directed Discussion

1. What qualities of leadership does a man need to win the loyalty of millions of his people? Which of these qualities did Gandhi possess?

2. How did Gandhi's many jailings affect his stature among his followers?

3. Could a man of his appearance and "style" prove to be an effective Indian leader today?

4. Explain the reasons behind Gandhi's attitude toward the British war effort in 1914-1918. Contrast this attitude with the way he felt about the British war effort of 1939-1945. Explain why he felt differently in each case.

5. Justify the contention that Gandhi's place in Indian history was affected by his assassination.

6. What does the success of Gandhi's passive resistance methods tell us about the British and about the Indians?

Additional Activities

1. Select four students to hold a "press conference" with Gandhi prior to his assassination. The three "reporters" will ask him questions concerning the civil disobedience philosophy, the goals of the Indian nationalist leaders, Gandhi's personal views on colonialism, religion, etc. The role of Gandhi must be consistent with his beliefs and direct quotes from his writings should be used in answering the questions.

2. Divide the class into a number of groups and assign each group a segment of the Indian society with different vested interests. Each group should make a presentation on the theme, "Gandhi, the Man and the Symbol," as viewed by the segment it represents. Viewpoints expressed should be documented.

3. Investigate instances of passive resistance in United States history. How effective has this technique been in our country?

4. Read the following novels based on Gandhi's life:

   a. Eaton, Jeanette, Gandhi; A Fighter Without a Sword, New York: Morrow, 1950.

   b. Kytle, Calvin, Gandhi, Soldier of Non-Violence, New York: Grosset and Dunlap, 1969.

   c. Narayan, R.K., Waiting for the Mahatma, Michigan: State.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: History: Communalism and the Partition of India in 1947.

CONCEPT: The historical development of communalism, both Hindu and Moslem, created a situation where there was no alternative to partition.

EXPERIENCE: Reading

Bipin Chandra, Modern India, New Delhi: National Council of Educational Research and Training, 1971, pp. 249-256 and pp. 296-298.

Caldwell, John, Let's Visit Pakistan, New York: John Day Co., 1966, pp. 58-60.

Lengyel, Emil, The Subcontinent of India, New York: Scholastic Book Services, 1961, pp. 78-80.

Wallbank, T. Walter, A Short History of India and Pakistan, New York: Mentor Books, 1965, pp. 138-147 and pp. 155-170.

Indian communalism, both Hindu and Moslem, was largely the product of retrogressive outlook and British tactics of "divide and rule." The Moslems, who formed about 25% of the population, feared domination and repression from the majority Hindu population. The communal Moslems, under the leadership of the Moslem League, demanded a separate state on the basis of the two nation theory. The Indian nationalists, both Hindus and Moslems, argued that since India was a natural and historic unit with a composite culture, it should be one and indivisible. They accepted partition not because they believed in two nation theory, but because a situation had emerged where the alternative to partition was a civil war between Hindus and Moslems.

When the British withdrew in 1947, there was a Hindu stampede into India while seven million Moslems rushed into Pakistan. This was history's largest migration in so short a time. In a frightful burst of violence, the migrants began to slaughter each other; the final number of dead was estimated from 100,000 to more than one million. The legacy of mistrust and suspicion between the two nations has continued.

TEACHING STRATEGY:

Directed Discussion

1. One visitor to India in the 1930's wrote on the Hindu-Moslem bitterness, "Several million of each community would rather die of thirst than take water from the other." Explain why the relations between these two religious groups were so strained.

2. Explain why each of the following has been an issue of contention between the Hindus and the Moslems:

   a. "Cow slaughter"
   b. "Music in front of Mosque" played by Hindu religious procession
   c. "Image Worship," and
   d. Kashmir

3. Why was Gandhi's murder by a Hindu a surprise? How might matters have been worse had the act been committed by a Moslem?

4. Why were the Indian leaders generally opposed to the concept of partition? What views did Moslem leaders hold? What views did the British government hold? Which of these three points of view has been justified by later events?

Additional Activities

1. Prepare a map of India and Pakistan to show the religious concentration within both countries.

2. Write a research paper comparing the development of the Indian nation under Gandhi with the development of Pakistan under Mohammed Ali Jinnah.

Additional Readings

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970.

Singh, Kushwant, Night Train to Pakistan. This book can be used to grasp the blind futility of the Hindu-Moslem animosities prior to and immediately following independence and partition.

Film

"Millions Live Again," (Partition), 16 mm., 12 minutes, LOAN, Serina Press, New York, 1970.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Government: Parliamentary Democracy

CONCEPT: The government of India is a parliamentary democracy similar to Great Britain with a federal system similar to the United States.

EXPERIENCE: Reading

Austin, Granville, The Indian Constitution: Cornerstone of a Nation, London: Oxford University Press, 1966.

Fersh, Seymour, India and South Asia, New York: MacMillan Co., 1965, pp. 68-69.

Fersh, Seymour, The Story of India, Wichita: McCormick Mathers Publishing Co., 1971, pp. 138-142.

Jennings, W.I., Some Characteristics of the Indian Constitution, Oxford, 1953.

Lamb, Beatrice Pitney, India: A World in Transition, New York: Praeger, 1966, pp. 194-217.

Morris-Jones, W.H., The Government and Politics of India, Garden City: Doubleday and Co., 1967, pp. 67-75.

Stavrianos, Leften S. (Ed.), Readings in World History, Boston: Allyn and Bacon, 1962, pp. 608-609 and pp. 612-615.

Wolpert, Stanley, India, Englewood Cliffs: Prentice Hall, 1965, pp. 8-13.

India's government orientation is Western and particularly similar to the government of the United States and Great Britain. The Indian Constitution, however, is more detailed and has numerous provisions that are uniquely Indian. Provisions are made for individual rights regardless of caste, yet special seats in the Lokh Sabha are reserved for the scheduled classes. The Centre, the name applied to India's federal government, has special powers during emergency. The Constitution provides for the "Directive Principles of State Policy."

TEACHING STRATEGY:

Directed Discussion

1. In what ways is the Indian Constitution similar and dissimilar to the American Constitution? To the British form of government?

2. In general, how would you view your Constitution if you were (a) an outcaste, (b) a Brahman, and (c) a Vaishya? How, in particular, would you view (a) provisions for "scheduled seats," (b) "Preventive Detention," and (c) the "Directive Principles of State Policy"?

3. In what ways is the Centre more powerful than the state governments in India?

4. How has the Centre used its rights of "preventive detention"? In what ways, for India's federal government, is such a right justified?

5. Why, do you suppose, that the Constitution provides for "preventive detention" and emergency presidential powers?

6. What are the strengths and weaknesses of India's democracy?

Additional Activities

1. Write a comparative essay pointing out the similarities and differences between India's Constitution and that of the United States.

2. Report or debate: "In India, the national government, while democractic in nature, may be authoritarian in practice."

Additional Activities

1. Write a comparative essay pointing out the similarities and differences between India's Constitution and that of the United States.

2. Report or debate: "In India, the national government, while democratic in nature, may be authoritarian in practice."

Books

Basu, D.D., Shorter Constitution of India, Calcutta, 1960.

India (Republic), Constitution, The Constitution of India, Delhi: Manager of Government Publications, 1967.

Mahajan, V.D., Fifty Years of Modern India 1919-1969, Lawrence Verry Inc., 1970.

Shrimali, K.L., Prospects for Democracy in India, Southern Illinois University Press, 1970.

Taylor, Carl C. et al, India's Roots of Democracy, International Publications Service, 1965.

Films

"I Am Twenty," B/W, 20 minutes. This film depicts the widely-differing political views of young men and women born about the time India became independent. Available from Information Service of India, 2107 Massachusetts Ave., N.W., Washington, D.C. 20008 (Regional Offices: 3 East 64th Street, New York, NY 10021; 215 Market Street, San Francisco, CA 94005). No rental fee.

"Rights of Man," 16 mm., (Constitution), 20 minutes, India Information Service, New York, 1970.

"Rule by Consent," 16 mm., B/W, 20 minutes, LOAN, India Information Service, New York, 1969.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Government: Executive

CONCEPT: The President of India is a titular head of state. The actual executive powers are exercised by the Prime Minister and the cabinet.

EXPERIENCE: Reading

Austin, Granville, The Indian Constitution: Cornerstone of a Nation, London: Oxford University Press, 1966.

Lamb, Beatrice Pitney, India: A World in Transition, New York: Frederick Praeger Co., 1963, pp. 202-213.

Lengyel, Emil, The Subcontinent of India, New York: Scholastic Book Services, 1961, pp. 85-89.

Wolpert, Stanley, India, Englewood Cliffs: Prentice Hall, 1965, pp. 8-11.

The Prime Minister, as in other parliamentary systems, is the actual leader of the government and is elected by a majority of the Lok Sabha. The President of India has some important powers, but his responsibilities are basically ceremonial.

TEACHING STRATEGY:

Directed Discussion

1. How did the members of the Indian Constituent Assembly view the roles of the President and the Prime Minister? What are the powers of the Prime Minister? The President? How did each secure the position?

2. Discuss why the arrangement of having a powerful Prime Minister is desirable and in India's best interests.

3. Under what circumstances has the President used his emergency powers under the "President's Rule"?

Additional Source Materials

Basu, D.D., Shorter Constitution of India, Calcutta, 1960.

Garnett, Emmeline, Madame Prime Minister (grades 7-up), Farrar, Straus, 1967.

Lamb, Beatrice, Nehrus of India, MacMillan, 1967.

Mohan, Anand, Indira Gandhi: A Personal and Political Biography, Meredith, 1967.

Rao, M.V., Short History of the Indian National Congress, Lawrence Verry, Inc., 1959.

Weiner, Myron, Party Building in a New Nation: The Indian National Congress, University of Chicago Press, 1967.

Film

"Our Prime Minister," 16 mm., 20 minutes, LOAN, India Information Service, New York, 1969.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Government: Legislative

CONCEPT: India's form of democracy generally follows the British model as is evidenced in the legislative branch.

EXPERIENCE: Reading

Austin, Granville, The Indian Constitution: Cornerstone of a Nation, London: Oxford University Press, 1966.

Belasco, Milton J., India-Pakistan: History, Culture, People, Bronxville: Cambridge Book Co., 1967, pp. 93-95.

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1965, p. 140.

Lamb, Beatrice Pitney, India: A World in Transition, New York: Frederick Praeger Co., 1963, pp. 146, 204-206.

The upper house of parliament, the Rajya Sabha or Council of States, has about 250 members who are elected by the 17 state legislatures. It generally has only advisory powers. The lower house of parliament is the Lok Sabha, or House of the People. There are about 523 members and they are directly elected by the people. The Lok Sabha has the law making power. In cases of disagreement between the two houses, a joint sitting is held in which a final determination is made. The Lok Sabha, having twice as many members as the Rajya Sabha, has obviously greater power during a joint sitting. The Prime Minister is chosen by a majority vote of the Lok Sabha.

TEACHING STRATEGY:

Directed Discussion

1. What aspects of the Indian government are similar to the British government? Does this seem logical to you?

2. How do the powers of the two houses of parliament differ? How often are elections held? How is this decision made?

3. What general conclusions can you make concerning the structure of India's government?

Additional Activity

Assign a research project investigating the British influence on Indian government. Comparisons of government structure and operation should be made and conclusions drawn on the influence of the British.

Additional Reading

Aiyar and Srinivasan (Eds.), Studies in Indian Democracy, New Delhi: Allied Publishers, 1965.

Bombwall and Choudhary (Eds.), Aspects of Democratic Government and Politics in India, New Delhi: Atma Ram and Sons, 1968.

Teacher Reference

The following is the statement showing the strength of both Houses of Parliament and Legislative Assemblies in 21 States.

Name of Legislature	No. of Seats
Lok Sabha	521
Rajya Sabha	230
Andhra Pradesh	287
Assam	114
Bihar	318
Gujarat	182
Haryana	81
Himachal Pradesh	68
Jammu and Kashmir	75
Kerala	133
Madhya Pradesh	296
Maharashtra	270
Manipur	60
Meghalaya	60
Karnataka	216
Nagaland	60
Orissa	147
Punjab	104
Rajasthan	184
Tamil Nadu	234
Tripura	60
Uttar Pradesh	425
West Bengal	280

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Government: Political Parties

CONCEPT: India has a multi-party system. On the national level the Congress Party has been the ruling party since Independence. Opposition parties are weak and divided.

EXPERIENCE: Reading

Brown, William Norman, The United States and India and Pakistan, Cambridge, Harvard University Press, 1963, Chapter 12.

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, pp. 221-223.

Fersh, Seymour, India and South Asia, New York: MacMillan, 1971, pp. 70-72.

Lamb, Beatrice Pitney, India: A World in Transition, New York: Frederick Praeger Co., 1966, pp. 229-249.

These readings explain some of the political problems involved in a country with a multi-party system; how India's Congress party has maintained control of the government since Independence, and how India, not withstanding her many problems, has been able to maintain political continuity and stability. Students should understand the nature of India's chief parties and the importance of compromise and coalition politics. Recent election results and trends can be discussed as well as the means in which a party can perpetuate itself in power under the "President's Rule" of the Constitution.

TEACHING STRATEGY:

Directed Discussion

1. Why does India have so many political parties? What role do the political parties play in India?

2. What problems do multi-party governments face that two-party governments do not have? How has the variety of political parties created additional problems for India?

3. Why might minor parties be very important in a parliamentary form of government?

4. How did the Congress Party first get its foothold in the government? In what ways has the Congress Party been able to maintain its power in government?

5. How is the "President's Rule" an effective means for a ruling party to perpetuate itself in office?

6. What interests and affiliations work in securing votes?

Teacher Reference

Of the 75 or so parties, scattered throughout the length and breadth of India, hardly a score deserves notice. The rest is made up of people, who cluster round displaced local leaders or hang on to sheer parochialisms, in the hope that their turn will come some day. Many of them come to life during election time and go into hibernation till the next elections. But to the dismay of the voter they never disappear altogether. They exist only to swell the number of candidates, cloud the issues and spread confusion all round.

Major Parties -

1. The Indian National Congress founded in 1885 is the biggest political party in India.
2. Indian National Congress (Organisation), claims to represent the parent organisation, the Indian National Congress in its purity. The party has at present very little following in the country.
3. Bharatiya Jana Sangh founded in 1951 by Dr. Shyama Prasad Mukerjee is associated with the Hindu Maha Sabha and its militant arm, Rashtriya Swayam Sevak Sangh.
4. Communist Party of India (C.P.I.), was founded in 1920 at Tashkent in Russia.
5. Communist Party (Marxist) C.P.M. was formally established as a separate party only in 1964. It was a part of the Communist Party of India until then.
6. Swatantra Party. This party was established in August 1959 by the veteran elder statesman, C. Rajagopalachari.
7. Samayukta Socialist Party, originally formed by the merger of the Socialist Party and Praja Socialist Party, in 1964, was resuscitated in 1973 by Raj Narayan and his group.
8. Socialist Party of India, can trace its lineage to the Socialist Party founded by Jaya Prakash Narayan in 1950. It is now reconstituted with George Fernandez as Chairman.
9. The Republican Party is the successor of the All-India Scheduled Castes Federation founded by Dr. Ambedkar. It was named Republican Party in 1957. Since 1964 the party had split into two groups and had practically lost its national character.
10. Revolutionary Socialist Party. The R.S.P., though it professes to be an all-India party, has little hold in any state except West Bengal and Kerala.
11. Bharatiya Kranti Dal (B.K.D.). The B.K.D. took shape in May 1967 as an anti-Congress Party. It is at present mainly confined to Uttar Pradesh.
12. Dravida Munnetra Kazhagam was formed by C.N. Annadurai in 1949, as a break away party from the Dravida Kazhagam founded by E.V. Ramaswamy Naicker. It very soon overshadowed the Dravida Kazhagam and succeeded in capturing power in Tamil Nadu.

13. Shiromani Akali Dal. The Akali Dal started as a religious organisation of the Sikhs. It now survives as the leading political party in Punjab.
14. The Hindu Maha Sabha. This is a frankly communal organisation founded by the veteran patriot Veera Savarkar. The present chief of the Sabha is Madhukar Dattetreya.
15. Indian Union Muslim League. This is another communal organisation confined to the Muslims. It has some influence in Kerala and some other States.
16. Shiv Sena. The Shiv Sena, founded by Bal Thackeray is a militant organisation confined to Maharashtra. It is very active in and around the City of Bombay.

Some of the opposition parties have recently formed a coalition party, called Bharatiya Lok Dal, to forge a combined front against the ruling Congress Party.

Teachers may consult General Election in India, 1967, edited by M. Pattabhiram. The book is an exhaustive study of main political trends. It also includes manifestoes of the major political parties of India.

Pattabhiram, M. (Ed.), General Election in India, 1967, Delhi: Allied Publishers, 1967.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Government: India's Leaders

CONCEPT: The Prime Ministers of India have generally possessed leadership qualities that have tended to keep them in power.

EXPERIENCE: Reading

Belasco, Milton J., India-Pakistan: History, Culture, People, Bronxville: Cambridge Book Co., 1967, pp. 98-100, pp. 137-139.

Lamb, Beatrice Pitney, India: A World in Transition, New York: Frederick Praeger Co., 1966, pp. 194-202, 233-234, 249-251.

Wolpert, Stanley, India, Englewood Cliffs: Prentice Hall, 1965, pp. 148-163.

The Prime Ministers of India, have been essentially strong leaders. Important among the qualities Indians seek in their Prime Ministers are the ability to compromise, the ability to prevent the party from breaking apart, and the ability to cope with the problems inherent in a nation of such great diversity.

TEACHING STRATEGY:

Directed Discussion

1. What qualities do Indians feel are necessary for their leaders? What qualities allowed Nehru to attract and hold the loyalty of the Indian people?

2. Why was Shastri chosen as the second Prime Minister of India? What are some of the things that Shastri did that helped him stay in power? What conditions were prevalent to have him considered a weak leader?

3. Women in high public office usually gain their position because of unusual circumstances or great competencies. How did Indira Gandhi gain power? How has she been able to retain that power?

4. In what ways is it to India's advantage to have strong national leaders with qualities exemplified by Nehru and Gandhi?

Additional Activity

Books recommended for supplementary reading may be assigned for further enrichment depending on student interest. Gandhi: His Life and Message for the World by Fischer, or The Nehrus of India would be appropriate. Report on the qualitites that led to power could be the guideline for this activity.

Additional Reading

de Bary, William Theodore (Ed.), Sources of Indian Tradition, New York: Columbia University Press, 1966.

Additional Source Materials

Apsler, Alfred, Fighter for Independence, Jawaharlal Nehru, (grades 7-11), Messner, 1963.

Brecher, Michael, Nehru, A Political Biography, London: Oxford University Press, 1959; Abridged edition, Boston: Beacon Press (paperback), 1962.

Garnett, Emmeline, Madame Prime Minister (grades 7-up), Farrar Straus, 1967.

Lengryl, Emil, Mahatma Gandhi: The Great Soul (grades 7-12), Franklin Watts, 1967.

Zakaria, Rafig (Ed)., Study of Nehru, Hillary House, 1960.

Zinkin, Taya, Story of Gandhi (grades 6-11), Criterion Press, 1966.

Films (level - junior high-high school)

"And So To Sleep" (Nehru Funeral), 16 mm., B/W, LOAN, Indian Information Service, New York, 1969.

"The Essential Nehru," 16 mm., B/W, 55 minutes, LOAN, Indian Information Service, New York, 1969.

"Mrs. Indira Gandhi," 16 mm., B/W, 26 minutes, Association Films, 1970.

"Our Prime Minister," 16 mm., B/W, 20 minutes, LOAN, Indian Information Service, New York, 1969.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Government Village Panchayats

CONCEPT: Village Panchayats are the basic units of local government in India.

EXPERIENCE: Reading

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1965, pp. 32-33.

Lamb, Beatrice Pitney, India: A World in Transition, Third edition, New York: Frederick Praeger Co., 1968, pp. 258-261.

These readings indicate that the Panchayat, the local village Council still functions as the local source of government. It is encouraged by the Centre (federal government). Although less so than formerly, these Councils may still be caste conscious. The government has been trying to set up new Panchayats, community development blocks, in an attempt at decentralized planning--Panchayati Raj. This has been only moderately successful because of forces generally beyond government control but progress is being made. The major Panchayat's functions are to perform municipal and developmental functions, and to serve as sort of a local court. Panchayat at the village level, Panchayat Samiti at the block level (community development block) and Zilla Parishad at the district level form the three-tier Panchayat system, called the Panchayati Raj. All the three local bodies are elected by the voters in rural areas.

TEACHING STRATEGY:

Directed Discussion

1. What is the composition and function of the Panchayats? What types of problems does the Panchayat consider?

2. How do the villagers view the Panchayat? What is its role in the community? Where does the Panchayat get its power? How do they enforce their decisions? What factors are tending to weaken the Panchayat?

3. How and why has the Centre encouraged Panchayats to settle local problems?

Additional Readings

Aiyar and Srinivasan (Eds.), Studies in Indian Democracy, New Delhi: Allied Publishers, 1965.

Bombwall and Choudhary (Eds.), Aspects of Democratic Government and Politics in India, New Delhi: Atma Ram and Sons, 1968.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Government: Foreign Policy

CONCEPT: India has generally followed a foreign policy of non-alignment. This policy probably represents what India feels to be her own best interest.

EXPERIENCE: Reading

Fersn, Seymour, The Story of India, Wichita McCormick-Mathers Publishing Co., 1971, pp. 142-143, 145-146.

Kublin, Hyman, India Selected Readings, Boston: Houghton Mifflin Co., 1968, pp. 68-72.

Lamb, Beatrice Pitney, India: A World in Transition, New York: Frederick Praeger Co., 1966, pp. 296-300, 304-306.

Shah, Amritlal B. (Ed.), India's Defence and Foreign Policy, Bombay: Manaktalas, 1967.

The policy of non-alignment makes it possible for India to judge each situation on its own merit and to act accordingly. The Indian view rejects neutralism as a negative policy while preferring non-aligned as a policy of deciding each question on its own merits, reserving freedom of action for itself.

TEACHING STRATEGY:

Directed Discussion

1. How would Nehru define the difference between a "neutral" and a "non-aligned" nation? Why do Indian leaders prefer being non-aligned to neutral?

2. What type of world would be to India's best interest? What is the Indian government doing to achieve that kind of world?

3. How do internal conditions influence foreign affairs?

4. Why do you suppose the entry of Mainland China into the United Nations was to India's best interest?

5. What specific examples provide evidence for India's policy of non-alignment? In what instances has this policy been successful? Why?

6. How has the policy of non-alignment served India's needs? How has it been to India's advantage? How has it been modified to favor India's national self-interest?

7. From the Kublin reading, what analogies can be drawn between these ancient guidelines and Indian foreign policy practices of today - particularly with her neighbors and in her dealings with the United States and the Soviet Union?

Additional Source Materials

Bains, Joginder Singh, India's International Disputes, New York: Asia Publishing House, 1962.

Brecher, M., India and World Politics: Krishna Menon's View of the World, Praeger, 1968.

Power, P.F. and Columbia University Committee on Oriental Studies (Eds.), India's Nonalignment Policy: Strengths and Weaknesses (Problems in Asian Civilization), Heath, 1967.

Ward, Barbara, Palm Under Pressure, Asia.

Film

"India's Nonalignment Policy: Strengths and Weaknesses," 8 mm. loop, color, 128 re, (level junior high-high school), Sterling Educational Films, 1967.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Government: Relations with Pakistan

CONCEPT: Relations between Pakistan and India are complicated, by economic, political, and socio-cultural factors.

EXPERIENCE: Reading

Belasco, Milton J., India-Pakistan: History, Culture, People, Bronxville: Cambridge Book Co., 1967, pp. 140-142, 170-171.

Brown, William Norman, The United States and India and Pakistan, Cambridge: Harvard University Press, 1963.

Fersh, Seymour, India and South Asia, New York: MacMillan Co., 1971, pp. 65-67.

Lengyel, Emil, The Subcontinent of India, New York: Scholastic Book Services, 1961, pp. 112-116.

The problems between Pakistan and India are many and generally stem from the time of partition. These problems are reflected in the question of the status of Kashmir. Religious differences and territorial disputes continue to affect relations between the two countries. Border disputes in the western part of the countries have centered around the status of Kashmir. Since the war with China, India has feared a China-Pakistan detente as a new threat to her northern frontier.

TEACHING STRATEGY:

Directed Discussion

1. How did the Hindu Maharajah of the princely state of Kashmir create a problem for India and Pakistan in 1947? What is the status of Kashmir now?

2. What justification can you give for Pakistan's position on Kashmir? What justification can you give for India's position on Kashmir? What might be a reasonable solution to the Kashmir "problem"?

3. How has China been a complicating factor in the solution of problems between India and Pakistan?

4. What has been the United Nation's role in disputes between India and Pakistan?

5. What significance does the Simla Accord of 1972 hold for the future of the subcontinent? For both Indian and Pakistani relations with the "Great Powers?"

Film

"Millions Live Again," (Partition), 16 mm., 12 minutes, LOAN, Serina Press, New York, 1970.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Government: India, Pakistan and Bangladesh

CONCEPT: The emergence of Bangladesh and the war between India and Pakistan in 1971 have given India a new dominance in the sub-continent.

EXPERIENCE: Reading

"Bangladesh: Hope Nourishes a New Nation", National Geographic, September, 1972, pp. 295-332.

A good treatment, with illustrations, on Bangladesh after the war, giving general information about the new nation and the circumstances which led to its birth. "Bangladesh: On the Brink of Survival", Saturday Review, November 6, 1971. The article provides a background of the social and economic conditions in Bangladesh. "The War Nobody Stopped", Nation, December 27, 1971.

These articles give clear background information on the birth of Bangladesh and the war between India and Pakistan.

"Picking Up the Pieces - The President and the India-Pakistan Conflict", The New Republic, January 1 and 8, 1972.

The main editorials summarize briefly and concisely the events leading to the India - Pakistan War, U.S. policy and U.S. government reaction to this issue.

Newsreports on the conflict were earlier covered by the following magazines:

Newsweek	March 1, 1971
Time	March 1, 1971
U.S. News & World Report	March 8, 1971
Newsweek	March 22, 1971
Time	March 22, 1971

Teacher Reference

Bangladesh - The Birth of a Nation. Handbook of Background Information and Documentation Sources, compiled by Martha R. Nichols and Philys dldenberg, M. Leshachalam and Co., distributors in the U.S., InterCulture Associates, Box 277, Thompson, Connecticut 06277.

India supported the movement for independence by the Bengali-speaking people of East Pakistan. The eastern half of Pakistan rebelled against a West Pakistan dominated government. Although East Pakistan had the larger population, they felt they did not have adequate representation or gains in material development, as did the western half of Pakistan. The West Pakistan army moved in to quell the rebels in the East, which sent millions of refugees streaming across the border into India, thereby adding a burden on India's already strained economy. India appealed to the Great Powers to use their influence to end the repressions in East Pakistan but there were no responses. India aided Bangladesh guerrillas, eventually causing war to break out between India and Pakistan. The forces of Pakistan surrendered to the Indian border forces in the eastern sector. India declared a ceasefire on her western borders soon thereafter.

Directed Discussion

1. How does India justify her actions in the dispute between East and West Pakistan?

2. How could the birth of Bangladesh affect India's economy?

3. What new problems are likely to arise in the subcontinent? What relationships are likely with the three countries?

4. How has the loss of its eastern half affected Pakistan's economy?

Films

"Bangladesh: A Nation's Search for Identity," will be available in Spring, 1975, from South Asian Area Center, Distribution Office, 1242 Van Hise Hall, Madison, WI 53706 (608-262-3012).

"Border Roads," 16 mm., 15 minutes, LOAN, India Information Service, New York, 1970.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Government: Relations with the United States, the Soviet Union and with China

CONCEPT: A successful foreign policy must serve the overall general interests of that country. Nations with common interests usually have friendlier relations. India's policy of non-alignment toward all nations has been difficult to maintain in light of recent developments in the sub-continent as a whole.

EXPERIENCE: Reading

Fersh, Seymour, India and South Asia, New York: MacMillan Co., 1971, pp. 77-78

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1971, pp. 143-145.

Belasco, Milton J., India-Pakistan: History, Culture, People, Bronxville: Cambridge Book Co., 1967, pp. 120, 141-149.

Lamb, Beatrice, India: A World in Transition, New York: Frederick Praeger Co., 1968.

Ward, Barbara, India and the West, New York: W. W. Norton and Co., pp. 268-292.

The readings indicate types of events and situations which make relations between nations satisfactory. The two-way nature of this process is noted in United States-Indian relations. Frequent support of the United States for Pakastani positions regarding Kashmir and East Pakistan (Bangladesh) has strained relations with India; just as India's promotion of United Nation's membership for China and criticism of the U.S. role in Vietnam has strained relations with the United States. United States support for India in the form of economic assistance has been frequently extended. The successful political and economic development of India is crucial to the fate of all South Asia and continued progress is in the best interests of the United States.

Friendly relations between India and the Soviet Union serves the best interests of both countries. The Soviet Union has provided financial and technical assistance to India. The U.S.S.R. supported India on the Goa and Kashmir situations, supplied planes to India when China attacked in 1962, arranged a settlement of problems between India and Pakistan at Tashkent in 1966, has loaned over a billion dollars and provided food to India, and supplied needed weapons to India during Indo-Pakistani War of 1971. It appears that the U.S.S.R. hopes India can be strong enough to help check China's influence in Asia.

India's traditional efforts toward a non-alignment policy in which friendly relations could be maintained with China have been severely strained. This has resulted from Chinese seizure of Tibet; its claims on Indian territory; attacks on Indian outposts and seizure of parts of Ladakh; and China's development of the atomic bomb. The border wars, centering around the British drawn McMahon line and the apparent thaw in U.S.-China relations, has led some Indians to urge a reappraisal of the policy of non-alignment.

TEACHING STRATEGY:

Directed Discussion

1. How have American relations with Pakistan affected attitudes and relations between the United States and India? Why has United States foreign policy led to closer ties with Pakistan at the expense of India?

2. In spite of a number of differences, United States-Indian relations have remained fairly consistent and friendly. How do you account for this? How is continued U.S. support in India's best interest?

3. How does India view U.S. actions in supporting West Pakistan's activities against Bangladesh?

4. The break-up of Pakistan has given India a new power status in Asia. How could this affect U.S. relations with China and Pakistan?

5. Has the Indo-Soviet Friendship Treaty given a new slant to India's foreign policy? How does India explain this in terms of her avowed "non-alignment" policy?

6. What problems do the Soviet Union and India have in common? What methods of solving them are available?

7. How might India view U.S. detente with China?

8. Why and when was the so-called McMahon line made?

9. What changes have been considered in Indian foreign policy of non-alignment as a result of the conflicts with China? How have the Chinese border disputes affected Indian-Chinese relations? Why do you suppose China suddenly withdrew her troops in 1962, in spite of her successes?

Additional Source Materials

Brown, William Norman, The United States and India and Pakistan, Cambridge: Harvard University Press, 1963.

Chen, K. and Uppal, J., India and China, Free Press, 1971.

Rao, G.N., India-China Boarder: A Reappraisal, Asia.

Sherwani, L.A., India, China and Pakistan, International Publications Service, 1970.

Stein, Arthur, India and the Soviet Union: The Nehru Era, Chicago: University of Chicago Press, 1969.

Wilcox, Wayne A., India, Pakistan and the Rise of China, New York: Walker (paperback), 1964.

Film

"The Great Rivals," (A Comparison of China and India), 16 mm., B/W, 45 minutes, (level junior high to adult), LOAN, Indian Information Service, 1969.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Literature: Ancient Scriptures and Sanskrit Literature

CONCEPT: The Indian "classics" have provided historical continuity, self-confidence, social and geographical unity, and have served as guides for proper conduct and the good life.

EXPERIENCE: Reading

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, pp. 15-17 and 91-93.

Embree, Ainslie T. (Ed.), The Hindu Tradition, New York: Random House, 1966, pp. 6-10 and 50-51.

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1965, pp. 109-110.

Lamb, Beatrice Pitney, India: A World in Transition, New York: Frederick Praeger, 1963, pp. 107-110.

Prabhavananda, Swami and Manchester, Frederick (trans.), The Upanishads, New York: Mentor Books, 1957.

All ancient Hindu literature was written in Sanskrit. Sanskrit was always a learned language. It made possible for authors in different regions to communicate (like Latin in medieval Europe).

Of all sacred Hindu writings, the four Vedas - Rig, Sama, Yajur, Atharva - are the oldest. The Rig Veda was probably written between 2000 B.C. and 1400 B.C. and is composed of hymns, instructions regarding rites and ceremonies, and rules of conduct.

In later years Indians developed a high quality Sanskrit literature in the field of drama. This literature grew independently from various roots such as epical dialogues, folk tales, dance and music performances.

TEACHING STRATEGY:

Directed Discussion

1. The Rig Veda states that Brahman, the nonpersonal Supreme One, pervades all things and transcends all things and 'though men call it by many names, it is really One." What does this statement mean?

2. Compare Sanskrit literature with Latin literature.

3. Countless Indians greet the morning sun with the ancient Vedic song of worship:

> Let us meditate upon the adorable
> Glory of the Divine Life-Giver
> And may he direct our thoughts.

Investigate other ways in which the Vedas and the Upanishads have any everyday influence in India.

4. Compare Kalidasa with Shakespeare.

Additional Readings

Basham, Arthur L., The Wonder That Was India, New York: Grove Press (paperback), 1959.

De Bary, William Theodore (Ed.), Sources of Indian Tradition, New York: Columbia University Press, 1966.

Welty, Paul Thomas, The Asians, New York: J.B. Lippincott Co., 1970, Chapter 8.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Literature: The Bhagavad-Gita

CONCEPT: The Indian "classics" have provided historical continuity, social and geographical unity and have served as guides for proper conduct and the good life.

EXPERIENCE: Reading

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, pp. 38-40.

Embree, Ainslee T. (Ed.), The Hindu Tradition, New York: Random House, 1966, pp. 138-150.

Johnson, Donald and Jean, India Through Literature, New Delhi: E.R.C., 1973, pp. 12-13.

Lal, P., (trans.), The Bhagavad-Gita, InterCulture Associates, 1971.

Lamb, Beatrice Pitney, India: A World in Transition, New York: Frederick Praeger, 1966, pp. 107-115.

Prabhavananda, Swami and Isherwood, Christopher (trans.), The Song of God: Bhagavad-Gita, New York: Mentor, 1951.

Vedic literature, including the Vedas and Upanishads, was studied traditionally and was transmitted only by select classes of Indian society. By contrast, the Mahabharata and Ramayana, the great epics, were available to all classes of society. The Mahabharata is said to have been written by the sage Vyasa. With its 90,000 stanzas it is perhaps the longest epic poem ever written in world literature. The Bhagavad Gita-Song of God, is the most famous of this longest poem. The scene is set just before a great battle between the Kauravas and the Pandavas. Arjuna, the hero of the Gita, is greatly troubled about this conflict between hostile groups who are related to one another and confides in his charioteer. The charioteer, none other than the god Krishna in disguise, advises Arjuna to do what must be done. Since Arjuna was born a warrior, he must act accordingly. This book is read by many Indians as daily devotional scripture and supports the doctrine of dharma, or doing your duty.

TEACHING STRATEGY:

Directed Discussion

1. Arjuna's dilemma is the equally unattractive choice of his own death or that of his friends and relatives. Suppose you were giving him advice, what would you suggest? What does Krishna give as his reasons for advising him as he does?

2. The god Krishna tells Arjuna that each person must do his duty regardless of the results. In what ways can this make life in India satisfying and secure? How might this make change difficult?

3. Some authorities have stated that the Gita places an emphasis on personal detachment. Assuming this is so, what effect might this have on (a) village life, and (b) India as a sovereign nation?

4. "Doing your own thing" is basically what Krishna advises Arjuna. Is Krishna's advice appropriate in today's world? How have individual decisions of this nature helped and harmed Indian society?

5. Show how the Mahabharata has given Indian society common ideas and ideals as well as a common source of stories known to all and how it has served a valuable purpose that could not have been provided in any other way.

6. Krishna's sermon on the battlefield has become the favorite text and enduring inspiration of many modern Indians who have been forced, against their true natures, to participate actively in stirring events.
Discuss the statement: Mohandas K. Gandhi is an example of a modern Arjuna.

7. The Bhagavad-Gita is India's most widely read and influential scripture. The god Krishna makes this statement:

> In every age I come back
> To deliver the holy,
> To destroy the sins of the sinner,
> To establish righteousness.

How can this statement account for Hindu toleration of all "saviors," "prophets," and of all other religions?

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Literature: The Ramayana

CONCEPT: The Indian "classics" have provided historical continuity, social and geographical unity, and have served as guides for proper conduct and the good life.

EXPERIENCE: Reading

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, pp. 38-40 and 95-96.

Embree, Ainslee T. (Ed.), The Hindu Tradition, New York: Random House, 1966, pp. 138-150.

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1965, pp. 73-77.

Gray, J.E.B., India's Tales and Legends, New York: Henry Walck, 1961, pp. 89-154.

Lamb, Beatrice Pitney, India: A World in Transition, New York: Frederick Praeger, 1966, pp. 107-115.

The Mahabharata is a legend or depiction of things as they happened, while Ramayana is romance and instruction in morality. The Ramayana is attributed to the sage Valmiki. It is considered the earliest form of poetry. Of the two epics the Ramayana is more popular. It has influenced art and literature of India. Originally both epics were secular, martial ballads. It was later that they came to be viewed as sacred texts.

The Ramayana, or adventures of Rama, is the romantic story of Prince Rama and his beautiful wife Sita, who followed him into exile. In the course of their wanderings Sita was kidnapped by Ravana, the evil king of Ceylon. She is rescued by Rama who, with the aid of Hanuman the "king of the monkeys" is eventually restored to his kingdom. The theme of the various experiences provide the ideal conduct for boys and girls, or husbands and wives, of India today: bravery, courage, loyalty and faithfulness. The Ramayana has been translated in many Indian languages. It has been repeatedly staged in popular fashion.

TEACHING STRATEGY:

Directed Discussion

1. Compare the two great epics, Ramayana and Mahabharata with Homer's Iliad and Odyssey.

2. Rama and Sita are often held as examples for Indian boys and girls to imitate. How should the ideal Indian act? (Boys can answer for boys, girls for girls; then it might be interesting to reverse this procedure.)

3. How can legends and stories be effectively communicated in a country with a high rate of illiteracy? How effective has this been in India? What is the role of the Ramayana in everyday lives of "average" Indians?

4. Compile a list of rules for proper behavior based on your reading of the Ramayana (see India's Tales and Legends, pp. 89-154 for a readable adaptation).

5. The Ramayana and the Gita provide a unity to Indian life that would be possible in no other way. They have overcome the barriers of time, language, geographical distances, economic position, caste, education, etc. Why would Gandhi say that the Ramayana is "the greatest book in all devotional literature." What are the essential elements that have given these stories permanency and eternal relevance?

6. An Indian cultural theme is the humanity of the gods and the godliness of man. How can this be seen in both the Gita and the Ramayana?

7. What relationship exists between the Ramayana and the festivals of Dasehra and Divali? Report on the celebrations by explaining its significance based on reading the Ramayana.

Additional Source Materials

Popular Color Prints from India - Eight 10" x 14" prints illustrating scenes from the Ramayana. Explanations and identifications for each print included. Industrial Media Services, Hackensack, New Jersey.

Pictorial Presentation of the Ramayana - 35 slides (35 mm) illustrating episodes in the epic from art prints and popular posters and paintings. Industrial Media Services.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Literature: The Panchatantra

CONCEPT: A literary heritage can provide vitality and relevancy in the conduct of everyday life.

EXPERIENCE: Reading

Edgerton, Franklin, The Panchatantra, New York: A.S. Barnes & Co., 1965.

Ryder, Arthur W. (trans.), The Panchatantra, Chicago: Univ. of Chicago Press (Phoenix Books), 1964.

The Panchatantra is a niti-shastra, or textbook of niti. The word niti means roughly, "the wise conduct of life." The stories, 2000 or more years old, are among the best known in the world. They have often been compared with Aesop's Fables. The word Panchatantra means the "Five Books." Each of the five books is independent, consisting of a framing story with numerous inserted stories.

The first book, "The Loss of Friends," related the broken friendship of the lion Rusty and the bull Lively, with some thirty inserted stories, told for the most part by the two jackals, Victor and Cheek. The second book, "The Winning of Friends," has as its framing story the tale of the friendship of the crow, the mouse, the turtle, and the deer, whose names are Swift, Gold, Slow, and Spot. The third book, "Crows and Owls" has as its framing story the war between crows and owls. The fourth book, "Loss of Gains," and the fifth book, "Ill-Considered Action" are somewhat different in structure than the first three. Book IV is the tale of the monkey and the crocodile and Book V is a random collection including some grotesque tales.

TEACHING STRATEGY:

Student Presentation - Independent Effort

Read or distribute the beginning of the Introduction to the Panchatantra (pp. 13-14). Explain what type of book follows this introduction noting, in particular, that it is a book for the wise conduct of life.

Provide the opportunity for the student(s) to prepare tape recordings of various sections of the book. (If more than one individual or group becomes involved, a small library collection of stories from the Panchatantra can be exchanged.)

Tapes can then be presented to the class. The story should be played until the point when the 'moral' is given. Stop tape at that point and ask class for suggestions on "wise conduct of life." Play remainder of tape when appropriate.

Alternate Activity

Follow same initial procedure as described on previous page. Instead of tape presentation, student(s) can prepare a "Dear Abbie" column that might appear in an Indian newspaper. Abbie's advice to her Indian readers must be limited to experiences found in the Panchatantra. Use exact quotes whenever possible.

Excerpts from the Introduction to the Panchatantra:

One Vishnusharman, shrewdly gleaning
All wordly wisdom's inner meaning,
In these five books the charm compresses
Of all such books the world possesses.

"And this is how it happened.

In the southern country is a city called Maidens' Delight. There lived a king named Immortal-Power. He was familiar with all of the works treating the wise conduct of life. His feet were made dazzling by the tangle of rays of light from jewels in the diadems of mighty kings who knelt before him. He had reached the far shore of all the arts that embellish life. This king had three sons. Their names were Rich-Power, Fierce-Power, Endless-Power, and they were supreme blockheads.

Now when the king perceived that they were hostile to education, he summoned his counselors and said: 'Gentlemen, it is known to you that these sons of mine, being hostile to education, are lacking in happiness, though all external thorns are drawn. For there is wisdom in the proverb:

Of sons unborn, or dead, or fools,
Unborn or dead will do:
They cause a little grief, no doubt;
But fools, a long life through.

And again:

To what good purpose can a cow
That brings no calf nor milk, be bent?
Or why beget a son who proves
A dunce and disobedient?

Some means must therefore be devised to awaken their intelligence."

After advice and discussion from his counselors, the king arranges to have the Brahman named Vishnusharman take the boys. Vishnusharman made them learn by heart the five books which he composed and called: (I) The Loss of Friends, (II) The Winning of Friends, (III) Crows and Owls, (IV) Loss of Gains, and (V) Ill-Considered Action. To sum the matter up:

Whoever learns the work by heart,
Or through the story-tellers art
Becomes acquainted,
His life by sad defeat--although
The king of heaven be his foe--
Is never tainted.

Additional Source Material

Edgerton, Franklin, The Panchatantra, New York: A.S. Barnes & Co., 1965.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Literature: Language Diversity

CONCEPT: The difficulty of various Indian groups in communicating effectively with each other has been a retarding force in achievement of national unity.

EXPERIENCE: Reading

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, pp. 280-282 and 310-312.

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers Publishing Co., 1970, pp. 173-176.

Lamb, Beatrice Pitney, India: A Land of Transition, New York: Frederick A. Praeger, 1963, pp. 168-171.

Lengyel, Emil, The Subcontinent of India, New York: Scholastic Book Services, 1961, pp. 18-21.

The 1971 census report listed a total of 203 languages as the mother tongues in India. Most of these languages have been evolved from four linguistic groups, which came into India with the Sino-Tibetan, Austric, Dravidian and Aryan races in ancient times. The national languages specified in the Indian Constitution are as follows: (1) Assamese, (2) Bengali, (3) Gujarati, (4) Hindi, (5) Kannada, (6) Kashmiri, (7) Malayalam, (8) Marathi, (9) Oriya, (10) Punjabi, (11) Sanskrit, (12) Tamil, (13), Telugu, (14) Urdu, and (15) Sindhi.

In the federal set-up of India, with various states using their regional languages, a common link language is an absolute necessity. The Indian Constitution has ordained Hindi as the link language. English is still retained as an additional official language.

Language diversity has been one of India's greatest problems in building a feeling of national unity among the people. These myriad languages sometimes serve as divisive influences and promote strong regional loyalties. Inner state boundaries have been drawn on the basis of language and much tension is still felt in some parts of south India over the announced government policy of establishing Hindi as the official national language, spoken primarily in the north. India's hope of working toward a national outlook lies in building a strong system of education for the young.

TEACHING STRATEGY:

Directed Discussion

1. In what way can it be said that Sanskrit has served as the "cement" for India's diverse linguistic groups?

2. Why has Hindi been designated as the new national language?

3. Explain why English, spoken by little more than one percent of the people, actually comes closest to being the national tongue?

4. How would the economic, social and political life of the United States be changed if each of the fifty states had its own distinctive language? What steps would you recommend India take to deal with their problem of language diversity?

5. Is linguistic unity a prerequisite for national unity? Cite cases to support your position.

6. The national government has attempted to replace English with Hindi as the language of communication in India. In doing so, strong pockets of opposition have developed all over India and particularly in South India. Give some reasons why such opposition has occurred.

Mapwork

Given a map of linguistic diversity, the student should be able to hypothesize on how the information revealed by the map(s) tends to point up other social problems.

The teacher may wish to bring topographic and population density overlays to bear here for student hypothetical development.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Literature: Modern Indian Literature

CONCEPT: Indian writers are producing rich literature in many languages of India.

EXPERIENCE: Reading

Chatterji, Suniti K., Languages and Literatures of Modern India, Calcutta: Bengal Publishers, 1963.

Educational Resources Center, Contemporary Indian Writing, New Delhi: E.R.C., 1974.

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, pp. 275-277.

Johnson, Donald and Jean, India Through Literature, New Delhi: E.R.C., 1973.

Sahitya Akademi, Contemporary Indian Literature; a Symposium, New Delhi: Sahitya Akademi, Second edition, 1959.

Modern Indian writers are turning out rich literature in all the literary forms such as fiction, poetry and drama. The Western literature had considerable impact on Indian literature. India's emergent writers are trying to blend Indian with the Western outlook. Social and political concerns of modern India have also shaped the growth of modern Indian literature.

TEACHING STRATEGY:

Students may be asked to read E.R.C.'s Contemporary Indian Writing. This booklet contains interviews with Indian authors. It must raise many questions in the minds of students for further discussion.

Another way could be to ask students to read books written by Indians in their own languages and then translated for the English-speaking reader. There are also large numbers of books written in English by Indians. Donald and Jean Johnson's India Through Literature includes two bibliographical lists, one for general high school use and another for the purpose of supplementary reading.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Literature and Music: The National Anthem

CONCEPT: The Indian national anthem, while mentioning various physical features, indicates the important and subtle ways in which religion has permeated Indian life.

EXPERIENCE:

Distribute copies of the Indian national anthem:

JANA, GANA, MANA
(Morning Song of India)

Thou art the ruler of the minds of all people,
Thou Dispenser of India's destiny.
Thy name rouses the hearts of the Punjab, Sind,
Gujarat and Maratha, of Dravid, Orissa and Bengal;
It echoes in the hills of the Vindhyas and Himalayas,
Mingles in the music of Jamuna and Gaga,
And is chanted by the waves of the India Sea,
They pray for Thy blessings and sing Thy praise,
Thou Dispenser of India's destiny,
Victory, Victory, Victory to Thee.

India's national anthem, Jana, Gana, Mana, was a song composed by Rabindranath Tagore in 1911 and adopted as the national anthem in 1950.

TEACHING STRATEGY:

Directed Discussion

1. From the national anthem, ask students to identify "Punjab," "Sind," "Gujarat," and other names.

2. To whom is the song directed? What are the powers of "Thou"? What does "Victory to Thee" mean?

3. What conclusions can be drawn from the anthem regarding the role of religion in the lives of Indians?

4. The purpose of Indian poetry is emotive. The basic ragos, or "flavors" from which this aesthetic experience should arise are love, courage, loathing, anger, mirth, terror, pity, and surprise. Theoretically, every poem should contain one or more of these "flavors." Analyze and then write a critique of the national anthem using this as your guideline.

Additional Source Material

A recording of the national anthem can be secured from Inter Culture Associates, Thompson, Connecticut.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Music: The Nature of

CONCEPT: The elements of traditional Indian music are the raga, tala and drone. It does not use harmony.

EXPERIENCE: Listening and/or Singing

Definitions

raga - scale, melody, melodic framework, mood, mode

tala - rhythm, beat, meter, rhythmic framework

drone - a tone sustained throughout the piece

Discussion and activities should distinguish between music (regulated sound) and noise; and that Indian music is largely melodic (without harmony) and that music appreciation is a process of accustomizing oneself to various sounds. Several exposures to the music of India would be desirable.

TEACHING STRATEGY:

Directed Demonstration

1. Select 3 (or 6, or 9, or 12) students and explain that they are going to sing "Three Blind Mice." This should then be sung in unison. Then have sutdents sing it in the familiar round pattern. Ask: What was the difference between the two renditions? What musical function was performed when it was sung as a round? Since the song was sung once as a simple melody and once with harmony, which, if either, was more pleasing? Why?

2. Explain that the song is now going to be sung in another manner. Students should be able to identify the new characteristics. Explain only to the singers that the first group will sing the regular part; the second group will hum a steady, unchanging tone from start to finish; and the third group will drum an appropriate beat starting at "They all ran after the farmer's wife. . ." Ask students, after demonstration, to identify musical characteristics. Place the three qualities (melody or raga, rhythm or tala, and constant drone) on the chalk board and explain that careful listening is necessary to identify these in Indian music.

3. Play tape recording or record, Sounds of India, by Ravi Shankar.

4. Review three distinct features of music by relating to "Three Blind Mice." What general statement can be made regarding Indian music?

5. How is Indian music "regulated"? Make up a tala for "Three Blind Mice."

6. Discuss: "Music is not a universal language, but some music is satisfying to some people because. . ."

7. What are the contemporary trends in the field of music, dance and drama in India? What is the role of the government of India in this regard?

Films

"Music of India," (Classical), 16 mm., 20 minutes, LOAN, India Information Service, New York, 1970.

"Music of India," (Instrumental), 16 mm., 10 minutes, LOAN, Serina Press, New York, 1970.

"Music of India," (Vocal), 16 mm., 20 minutes, LOAN, India Information Service, New York, 1969.

"Vadya Vrinda," (Musical Instruments), 16 mm., 25 minutes, LOAN, Serina Press, New York, 1970.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Music: Ragas and Talas

CONCEPT: The elements of traditional Indian music are the raga, tala and drone. It does not use harmony.

EXPERIENCE: Listening and/or Reading

Purcell, William, An Introduction to Asian Music, New York: The Asia Society, 1966, pp. 1-4.

Shankar, Ravi, Sounds of India, Columbia Records.

The structure of the Indian melodic form is known as a raga. Each raga has ascending and descending movements and a principal mood or color in which the performer is free to create his own version through improvisation. Tala is the rhythmic structure which has a fixed number of beats (matras) with subdivisions. A wide variety of talas is based on permutations and combinations of different sub-units, for example Tri tala has 16 beats sub-divided into 4-4-4-4, another has 7 sub-divided into 3-2-2 and so on. The lead instrument, or soloist, directs the entire rendition and/ within limits, is the composer as well as the performer. Traditional music is generally learned after many years with a guru, or teacher.

Asian music differs in practically every way from Western music--harmony, rhythm, melody, modes, intervals of the octave, notation, forms, instruments--yet is governed by its own logic founded upon traditions no less valid than those of Western music. Shankar provides a general background, and gives examples on his sitar, of Indian music. It might well be played more than once.

TEACHING STRATEGY:

Directed Discussion (These questions are based primarily on the Purcell booklet, An Introduction to Asian Music, but the use of Sounds of India is recommended to aid understanding.)

1. Indian music sounds strange and unusual to most Americans. What are some of the reasons? What musical forms and features contribute to these differences?

2. Why do musical differences exist? What is their importance?

3. What musical feature provide the feeling (emotion, mood) in Indian music?

4. India can be credited with the oldest continuous musical tradition in the world, going back some 3000 years. What types of music have the greatest attraction for the average Indian? What developments or influences have, in this century, begun to change Indian music?

5. "The Orient has specialized in melody just as the Occident has developed harmony and Africa has evolved musical rhythm." Find examples that support this generalization. Select the best representations from each area and make a tape recording. Provide the narrative explanation between selections.

6. "Indian music was nurtured in a religious soil. . .it went on developing through its life of almost two thousand years, but the basic spirit remained the same." Find evidence for Shankar's quote.

7. Why are some ragas referred to as "Morning Ragas," Mid-day Ragas," "Afternoon Ragas," and "Evening Ragas"? Is this classification unique to India?

Film

"Songs of Bengal," 16 mm., 12 minutes, LOAN, India Information Service, New York, 1969

Additional Reading

Chavarria-Aguilar, Traditional India, New Jersey: Prentice Hall Inc., 1964, pp. 114-123.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Dance and Sculpture: Artistic Expression

CONCEPT: The significance of dance and sculpture is expressed in stylized, symbolic postures of the body and its parts.

EXPERIENCE: Looking and Interpreting

This strategy is designed to be primarily an exercise in sensitivity development. The specific outcome desired is one of increased awareness of the complex, but easily understood, nature of hand movements (mudras) and other bodily movements as means of communication. Students should realize that these activities are meaningful and expressive of the most sophisticated and profound human thoughts, emotions, etc.

TEACHING STRATEGY:

Directed Demonstration

As each of the movements below are demonstrated, each member of the class should interpret and record its meaning. At the conclusion, the interpretations should be shared and matched against the standard Indian meanings.

A. 1. hand cupped over ear (cannot hear)
   2. thumb and finger pinching nose (smell)
   3. palm facing down and placed along eyebrows (sight)
   4. both hands over ears (too loud)

B. 1. arm up, elbow bent, palm facing out (stop)
   2. hand up moving forefinger in circular motion toward body (come)
   3. hands and arms outstretched (large)
   4. thumb and forefinger almost touching (small)

C. 1. hand on chin (thought)
   2. shake fist in air (anger)
   3. hands folded with interlocking fingers; thumbs revolve around each other (boredom)
   4. thumb and fingers move back and forth in opposition to each other; several times (talk, chatter)
   5. run little finger along eyebrow (false sophistication)
   6. shrug shoulders, move hands upward (do not know)

D. 1. raised eyebrows (surprise)
   2. slightly closed eyes with wrinkled forehead (concern, worry)
   3. squinting eyes (serious, questioning, can't see)
   4. eyes back and up (boredom, impatience, disbelief)

5. closed eyes (dreaming, thought, sleep)
6. wink (Okay, just kidding, etc.)
7. exaggerated blink (disbelief)

E. 1. hands flat and together (prayer)
2. form cross at chest level (when done outwardly--blessing)

F. 1. head straight back in jerking motion (what, cannot hear)
2. head back toward side in jerking motion (come, let's go)
3. wringing hands (nervous anxiety)
4. rubbing hands (eager anticipation)

Suggested Activities

What are some possible reasons for similarities? How were these signs developed? How would you go about teaching them to someone with whom you can not communicate through the spoken word?

Various body movements serve an expressive or communicating function in Indian dances and sculpture. Traditional dancers must spend years perfecting their performances. The best dancers are those who are most precise and exact in their performances.

One might conclude this activity by presenting several previously selected pictures of Indian dance or sculpture and asking students to interpret what they see.

Categorize the common element which exists in the A, B, C grouping (sense, movement or size, emotions). What is common to the movements in group D? Does this reduce the complexity of expression?

Group E indicates that the most sacred or abstract emotions can be expressed. Do these signs have the same emotional impact for all religions? Why does this difference exist? How has it developed? What other influences might result in different internalizations (interpretations)? What influence has had the greatest effect on Indians? Why?

What common elements appear in group F? Does facial expression have an impact on these movements?

Investigate the mudras used in Indian dance.

Additional Activities

Students may take some passage(s) of Indian scripture, folklore or some other story with which they are familiar and enact the scene(s) using the signs and emotions provided above.

Show a film on Indian dance to illustrate how movements tell a story.

Films

"Kalhak," 16 mm., 10 minutes, LOAN, Serina Press, New York, 1970.

"Kathakali," 16 mm., 22 minutes, LOAN, Serina Press, New York, 1970.

"Mahabalipuram: Seven Pagodas," 16 mm., 10 minutes, LOAN, India Information Service, New York, 1969.

"Rajput Glory," 16 mm., 9 minutes, LOAN, Serina Press, New York, 1970.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Dance and Sculpture: Artistic Expression

CONCEPT: The significance of dance and sculpture is expressed in stylized, symbolic postures of the body and its parts.

EXPERIENCE: Reading

Bryce, L. Winifred, India: Land of Rivers, Camden: Thomas Nelson and Sons, 1966, pp. 168-172, 179-187.

Elder, Joseph W. (Ed.), Lectures in Indian Civilization, Dubuque, Iowa: Kendall/Hunt Publishing Co., 1970, pp. 267-272.

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers, 1971, pp. 86-88.

These readings should provide the student with an understanding of the complex but meaningful nature of hand movements (mudras) and other bodily movements in Indian dance and sculptural positions. The traditional dance was a way of talking with the audience and served to perpetuate Hindu legends and heritage through the centuries. These expressions are also seen in sculpture. Dance, sculpture, and drama aim to evoke some feeling, quality, or mood. This feeling is expressed through movements of hands, head, eyes and body.

TEACHING STRATEGY:

Directed Discussion

1. What purposes do traditional Indian dances serve? How does the dance or sculpture fulfill that purpose?

2. What evidence is there of religious influence on dance or sculpture?

3. Why do some statues have more than two arms? Look at various pieces of Indian sculpture and interpret what they symbolize (example Nataraj).

4. There is one traditional dance that can be called the dance of India. What examples could be cited to support this statement?

5. Discuss: Dance is man's basic way of praying and sculpture is his way of making it lasting. How does this statement apply to life in India?

Films

"Konarak," 16 mm., 20 minutes, LOAN, India Information Service, New York, 1969.

"Saga in Stone," 16 mm., 10 minutes, LOAN, Serina Press, New York, 1970.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Dance and Drama: Religious Role

CONCEPT: Dance is found in every culture but expressed in unique form. Traditional Indian dance is expressed in stylized, symbolic postures and movements. Their origins were religious in background.

EXPERIENCE: Reading

Bryce, L. Winifred, India: Land of Rivers, Camden: Thomas Nelson & Sons, 1966, pp. 179-187.

Gordon, Beate and Joseph, An Introduction to the Dance of India, China, Korea, Japan, New York: The Asia Society, 1965, pp. 1-3.

Traditional Indian dance is a refined way of transferring religious beliefs and ritual. According to Hindu legend, Brahma devised dance and drama as a diversion for the other gods. During one of the programs the gods were enacting for their own amusement, a fight developed in which the demons were beaten with a nearby flagstaff. In order to protect the theater in the future a sacred pavilion would be provided to shelter the actors and the area would be marked and made sacred by a flagstaff. This tradition has continued in villages throughout Asia, the stage will have a roof and nearby will be a long bamboo pole with a banner designating the area where performances take place.

After the creation of the world, according to legend, mortals desired to imitate the dance and theater of the gods. Brahma confided all his secrets to a sage called Bharata (the name, incidentally, of India today). Bharata's Canons of Dance and Drama, or Bharata Natyam, provides the fullest details of a performance from costume and makeup to movements of the neck and eyeballs, from plot situations to permissible scenes and so on. It generally takes more than ten years of intensive training to produce a dancer accomplished in the traditional gestures and movements.

The first great dancer was Shiva who, in the beginning of time, stood with his feet on a demon, and began shaking a little hand drum which sounded the world's first rhythm and as he started to move his body in keeping with its beat, the world gradually took shape. During this act of creation, fire appeared in the palm of another hand, and he continued to dance until his world was complete and provided at the same time with the means to destroy itself. Shiva is, of course, the Lord of the Dance, or Nataraja.

Dance is based on emotions, has carefully prescribed movements, and is religiously oriented.

TEACHING STRATEGY:

Directed Discussion

1. What role has the Hindu religion played in the development of dance and drama?

2. How did dance originally develop in India (according to legend)? How has it been passed on through the centuries?

3. Dance and drama are practically inseparable in India. In what ways have they been interrelated in their performances?

4. What reasons might there be for the development of four schools of Indian dance? What characteristics do they have in common? Of the four, only the Bharata Natyam can claim to be the most ancient and honorable. What is the basis for this claim? In what ways has it influenced the development of all dance and drama in India?

5. What role does (a) dance, and (b) drama play in the lives of Indians today?

Additional Activities

1. A famous Indian dancer, Balasaraswati, has said that hand gestures (mudras) "are the essence of Indian dancing. They are a very comprehensive language and any story or incident or shades of emotion can be satisfactorily expressed through them."

   Read the Ramayana or Bhagavad-Gita and present the story to the class using the above quotation as your guideline. It should be noted that Asian plays often require a storyteller, or extra performers outside the stage to note specific passages. In Sanskrit he is called a sutradhara, or string-holder and he literally holds the thread of the story together.

2. Shiva, the Lord of the Dancers, is also one of the most common sculptural representations. From a picture of one of the many bronze statues of Shiva, write a description of its meaning.

3. Read: Bowers, Faubion, Theater in the East: a Survey of Asian Dance and Drama, New York: Grove Press, 1960. The first section of this book relates to India and is highly readable and instructive (for teacher or student).

Note: Reference should be made to previous film listings for application with this component.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Art: Hindu

CONCEPT: The Hindu theme of unity within diversity, or oneness with the universe, has traditionally regulated all Indian works of art.

EXPERIENCE: Looking and Interpreting

Brown, Joe David, India, New York: Time, Inc., 1961, pp. 42-43.

Bryce, L. Winifred, India: Land of Rivers, Camden: Thomas Nelson & Sons, 1966, pp. 50, 160.

Through the use of drawings on the chalkboard and pictures, particularly temples in various books, the understanding of oneness or unity within diversity should be realized. The sources noted above, and others, contain pictures that illustrate this concept.

TEACHING STRATEGY:

Directed Demonstration

1. Place five rows of five dots on the board. Also, place several vertical lines next to each other. ||||||||||||||||||||||||||

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   .....
   .....

   Ask: What do markings have in common? What conclusions can be drawn from markings? Do you see the parts, or the whole? What other examples can you think of that demonstrate this feature?

2. View pictures in the above books and others that deal with the concept. What is the relationship between the markings on the board and pictures in the book? What Hindu belief would influence or determine this type of approach to art? Why is the fact that some Hindus believe in one god reinforce the ideas shown in this type of art work? Explain the role of Hindu beliefs as it influences Indian art.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Art: Hindu

CONCEPT: The characteristics of traditional Indian art include a sense of rhythmic action, symbolism, and have purposes and forms that express Hindu religious beliefs.

EXPERIENCE: Reading

Bryce, L. Winifred, India: Land of Rivers, Camden: Thomas Nelson and Sons, 1966, pp. 160-179.

Fersh, Seymour, India and South Asia, New York: MacMillan, 1965, pp. 45-52.

Proportion, pose, and gestures communicate the positions of the body, arms and hands indicate energy and rhythmic activity and are symbolically characteristic of architecture, sculpture, painting, and the dance.

The basic Hindu belief in the unity of all creation, one in many, has been symbolized in art by very crowded, often overwhelming, scenes of various forms of life. The best examples of Indian sculpture and art are preserved in the temples. Hindu temples were not intended for congregation worship and therefore, offerings, worship, song, dance, etc., were performed outside. Decorations were intended to teach as well as be ornamental and were placed on the exterior of the shrine.

Many Hindu cave temples have been carved and the most outstanding Hindu temple is at Ellora. These temples were created, at least partially, to escape the heat of summer and the torrential rain of the monsoons.

TEACHING STRATEGY:

Directed Discussion

1. How would a three dimensional art work communicate differently from other forms of art? Look at any available pictures of Indian art work and note all items that communicate, symbolically or otherwise.

   List all student suggestions regarding symbolic communication in Indian art on the chalkboard. The, using any applicable statements, explain the ways in which art is used to promote and encourage the Hindu religion.

2. Why have religious topics been almost the only topic of Indian art?

3. From architecture to sculpture to dance is a gradual blending rather than a sharp break-off. Why are they so closely related? What are the common aspects of their background and development?

4. How does the Indian artist indicate rhythm in his works? What explanations could be given for figures with more than one head, more than two arms, animal heads, etc.? How would art be influenced if its purpose was to communicate to people who were illiterate?

5. The temple at Ellora was not built. How could this statement be explained? What Hindu religious influences are evident at the temples?

Additional Activities

1. India has been the world's second or third largest motion picture producer behind Japan and the United States. How do Indian motion pictures perpetuate Indian beliefs and traditions? How might motion pictures eventually break down many Hindu traditions?

2. Jewelry designs often indicate the part of the country from which the wearer comes, her social status, the economic condition of the family, and the artistic traditions of the environment. Find out what kinds of jewelry are worn in different parts of the country and whether they have any special significance.

3. The dance of Shiva is, perhaps, one of the most famous sculptured objects and several varieties exist. Locate several pictures of Shiva's dance and find out what the symbolism represents. (Shiva is the embodiment of eternal cosmic energy, the drum held in one hand represents sound as the first element in the creation of the universe, the fire represents the world's final destruction, the foot resting on the demon of forgetfulness, the other raised in dancing pose denote "the continuous circulation of consciousness into and out of the condition of ignorance.") See Nancy Wilson Ross, Three Ways of Asian Wisdom, for a fuller and very interesting presentation of Hindu beliefs, particularly appropriate for religious effect on art.

Additional Source Materials

Coomaraswamy, Anande K., The Dance of Shiva, revised edition, (Illustrated) Verry Publishers, 1968

Films

"Indian Art Through the Ages", 16 mm., 11 minutes, LOAN, Serina Press, New York, 1970.

"The Magic Touch", (Arts & Crafts), 16 mm. 12 minutes, LOAN, India Information Service, New York, 1969.

"Orissan Arts and Crafts", 16 mm., 10 minutes, LOAN, India Information Service, New York, 1969.

"Temples of Halebid and Belur", (Mythological Sculpture), 16 mm., 20 minutes, LOAN, India Information Service, New York, 1969.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Art: Buddhist Influence

CONCEPT: Indian art, like Indian life, is permeated with Hindu religion but has also been influenced by other religions.

EXPERIENCE: Reading

Bryce, L. Winifred, India: Land of Rivers, Camden: Thomas Nelson and Sons, 1966, pp. 41-49.

Fersh, Seymour, India and South Asia, New York: MacMillan, 1971, pp. 54-57.

Fersh, Seymour, Story of India, Wichita: McCormick-Mathers Publishing Co., 1971, pp. 113-114.

Asoka (Uh-so'-kuh), often called one of the world's great rulers, helped develop and spread Buddhist art work throughout India. Large columns, called Asoka's Pillars, were erected throughout the country and inscribed with legal and religious messages. The one at Sarnath commemorates the spot where Buddha first preached. The capital, or top of the pillar, is ornamented with four lions and today serves as India's national emblem. The wheel of Buddha represents eternal truth and is often known as the Buddhist wheel of law (dharma chakra) and is today India's national symbol found on the Indian flag. Other Buddhist influences can be seen in the lotus flower, the tree, the bird, and the elephant, which are related to Buddha's life. Carvings and paintings at the Ajanta Caves, as well as Buddhist temples and stupas (memorial shrines), depict scenes of animal and human figures, town and country, war and peace, and heaven and earth.

TEACHING STRATEGY:

Directed Discussion

1. What evidence exists to indicate that Buddhism is less important in India today than it was in the past?

2. What objects in Indian architecture might be related to, or symbolic of, Buddha or Buddhism? What aspects of Buddha's life or Buddhism are represented symbolically?

3. The Buddhist convert, King Asoka, encouraged the spread of Buddhism. Which of his contributions continue to influence Indians today?

4. Substantiate the fact that in some ways India's image, as a country, come from Buddhism even though India is predomimantly a Hindu country.

5. The words on the Indian national emblem mean "Truth Alone Triumphs" and the wheel above is the wheel of law (dharma chakra). What are the mottos and emblems of other countries? What general conclusions can you make about a country from these? What characteristics can be ascribed to India?

Additional Activities

1. Research and report: Some of the most significant art work in India is Buddhist: Asoka's Pillars, the Sanchi Stupa, and the Ajanta Caves.

2. Research and report: Buddhist art is as different from Hindu art as Buddhism is from Hinduism.

Films

"Gautama the Buddha", 16 mm., 64 minutes, LOAN, India Information Service, New York, 1969.

"Immortal Stupa", 16 mm., 13 minutes, LOAN, India Information Service, New York, 1969.

INDIA - A LOOK ACROSS CULTURES

COMPONENT: Art: Moslem Influence

CONCEPT: Indian art, like Indian life, is permeated with Hindu religion but it has also been influenced by other religions.

EXPERIENCE: Reading

Bryce, L. Winifred, India: Land of Rivers, Camden: Thomas Nelson and Sons, 1966, pp. 65-68.

Fersh, Seymour, The Story of India, Wichita: McCormick-Mathers, 1971, pp. 83-84.

Moslem influences in art are indicated by domes over tombs, the pointed arch, the minaret and the absence of depictions of man in painting or sculpture. Most art work is limited to floral and geometric designs. Quite negatively, their influence can also be seen in the disfigurement and destruction of sculpture which was contrary to their belief that there shall be no "graven images." The most famous and outstanding example of Moslem architecture is the Taj Mahal in Agra. Constructed by 20,000 workmen from 1632 to 1647 as a tomb for Shah Jahan's beloved wife, Mumtaz Mahal. Shah Jahan's reign, incidentally, ended when he was imprisoned by his son. From his confinement in the Red Fort (Agra) he could see the Taj and was buried there upon his death in 1666.

TEACHING STRATEGY:

Directed Discussion

1. The Taj Mahal has often been called one of the most beautiful buildings in the world. What features make it beautiful? What religious influences exist in the structure? What are the four separate towers in each corner? What purpose do they serve? What other Moslem influences can be seen in the building?

2. Different religious practices often require different architectural facilities. What Moslem religious practices would have to be reflected in architecture?

Film

"Love and Remembrance," (Taj Mahal), 16 mm., 7 minutes, LOAN, India Information Service, New York, 1969.

APPENDIX I

INTERNATIONAL EDUCATION YEAR 1970

Where Will We Go From Here?

by Russell Mosely

EDUCATION is gaining high priority and may even be approaching primacy among the questions stirring the nations of the world. Nineteen-seventy, for example, was designated International Education Year by the United Nations and officially recognized in the United States on February 12, 1970 in a Presidential Proclamation.

Strictly speaking, IEY was intended to promote within and among nations a cooperative effort to improve the quality and increase the quantity of education throughout the world. Notwithstanding its worthy intent and compelling need, its achievements will appear less than spectacular if we allow the usual dismal fate of commemorative events to ensue.

The unstinting efforts of the Association of Supervision and Curriculum Development (ASCD) Commission on International Cooperation in Education to further the aims of International Education Year should not go unnoticed. It chose to foster this goal by conducting the first World Conference on Education at Asilomar, California. For ten days in March of 1970 more than 350 educators from 58 countries worked together to build a worldwide commitment among educators to make schools and colleges more effective instruments in the full development of close relations between individuals and nations.

Other examples of planned International Education Year efforts by various school organizations are as follows:

1. THE COUNCIL OF CHIEF STATE SCHOOL OFFICERS in cooperation with the Institute of International Studies of the U.S. Office of Education conducted a seminar in New Delhi, India in October of 1969. Fourteen chief state school officers and seven members of state boards of education participated in the seminar with Indian educators.
2. THE NATIONAL ASSOCIATION OF SECONDARY SCHOOL PRINCIPALS sponsored a summer study in Japan in 1970, for members. A similar mission is scheduled for summer 1971 to visit schools in Eastern Europe.
3. THE COMMITTEE ON INTERNATIONAL RELATIONS OF THE NEA dedicated at the UN Headquarters in September — on International Literacy Day — an exhibit of NEA activities. The exhibit is to be on view for three years. It is located on a wall opposite the entrance to the Security Council Chamber. The Committee also provided for teachers "an Introduction to UNESCO" which was included as a slip-out section in *Today's Education*, October 1970.

Abroad IEY activities included seminars and conferences in 50 or more nations conducted by both governmental and non-governmental organizations, such as professional and learned societies. Other programs have included the preparation of special

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From Newsletter of the Wisconsin Department of Public Instruction, Madison, Wisconsin, Vol. 24, No. 6, February 1971.

Eustolio Gonzales, Consultant on summer migrant programs at the DPI, is shown with children in a barrios near Reynosa, Mexico.

publications and films, and the introduction of television as a medium of instruction. It might be said that a detracting factor, however, was that youth seemed not to have been associated with IEY to the extent necessary. Two topics most frequently mentioned for discussion in the seminars and conferences were education to promote international understanding and life-long education.

Another dimension of the educational community's efforts may be seen in the dedication of an entire issue of *Phi Delta Kappan* (January, 1970) to International Education. This same impulse may be seen in the November 1969 issue of *Social Education* with its complete dedication to the topic, "Asia, the New, the Old, the Timeless." Even within single subject fields one can note the effort to make 1970 a banner year for international education. For example, the editors of *BSCS Newsletter*• chose the May 1970 issue to report upon its International Cooperation Program by expanding upon the theme "BSCS Biology: A World View." Of course, the commercial publishers concerned directly with the schools also chose to cooperate with many timely efforts. For example, *World Week*, April 27, 1970 developed the topic, "The UN at 25."

•Published by The Biological Sciences Curriculum Study, University of Colorado, Boulder.

Despite the many efforts apparent in 1970 to galvanize into action all those interested in the values of international education and exemplified by the few citations just listed, IEY has not achieved high visibility. This is said with the full knowledge that some of the efforts were predicated upon definite follow-up and commitment. For example, it has been proposed that the Asilomar World Conference on Education become a permanent international organization. However, most ironically in the wake of such a high-flown proposal, our federal administration during 1970 chose to turn aside the International Education Act, the legislative vehicle which was to carry forth the expression of man's highest aspiration for a future of mutual understanding throughout the world. It lost its place in the rough and tumble fight for tax dollars to more "realistic" factors.

Getting "Inside" Cultures

While many supposed commitments of an institutional nature, such as the ASCD Commission on International Cooperation in Education, may eventually result in a permanent international organization, the true significance of all of this has come to me in a somewhat different way. As an educator concerned with improving social studies education during all of my teaching and supervisory years, my participation in a seminar under the Hays-Fulbright Act which took me to India in 1969 was a most compelling experience. All of this, coupled with my taking part in the Asilomar World Conference on Education, March 1970, has convinced me that in the empathetic study of other cultures, regardless of whether or not the other cultures immediately try to get inside of us, so to speak, is the most powerful force we could unleash for world survival. This is the only way that we can breathe continuing life into the stirring movement prompted by IEY which was basically viewed by the General Assembly of the United Nations as the "opening year of the Second United Nations Development Decade."

This means that the Department of Public Instruction, local school systems, and the teachers must join forces to move unswervingly forward in the studying of other cultures. To quote Dr. Seymour H. Fersh of the Asia Society, "Looking outward is 'in'." Since returning from Asia I have been reflecting constantly about our image abroad, particularly in the developing countries. Somehow we must get "inside" them to know them better and ironically to know ourselves in a truer sense. People in the developing nations see us, sometimes thoughtlessly, reshaping the natural environment, waging war, and zooming through space. We also tend to appear assertive and loud. However, we continue to protest most vehemently that peace is our goal.

Perhaps we do not have the inner dimensions we claim. It may be that getting "inside" others who have a slower and gentler way about them will be just what is needed. Our young people are clamoring for humanizing experiences. The one sure way may be in joining with them to discover in the words of a recent Fulbright fellow to India, ". . . a new and softer music of the inner life."[1]

To do this we must begin with caution and humility, but we must begin increasingly each day to know others, not as enemies or strange raw fish

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1. H. Adamson, "Fulbright to India," *International, Educational and Cultural Exchange*, Vol. VI, No. 1, Summer, 1970 c.

A newly-married couple stand before their home in the village of Bakyawa, Northern Nigeria.

eaters, but as fellow humans trying to survive and flourish physically, emotionally, and spiritually. In this we then can be receivers as well as givers, for in knowing the culture and educational values of others, we can translate new meanings into our own way of life. This it seems we desperately need, for all about us from a variety of vantage points people are saying our priorities are decidedly out of joint.

To do this within the resources at our command, it would appear that we need to be selective. We need to concentrate our energies within given classroom time constraints to know others well. This may mean that school systems must "adopt," so to speak, a nation or two in each part of the developing world in order to get "inside" and then look out. These may be India and Japan, Kenya and Nigeria, Egypt and Israel, Brazil and Mexico. While some may in objective terms be more significant than others in light of world crises, I do not believe this should be the prime criterion. Balance is, of course, important, but it seems more important to select for recurring depth study at third, sixth and ninth grade levels a nation or nations about which your system may "have a running start." For example, one system now studies Mexico in depth because one of its language instructors has taught in Mexico for many summers. Another system has selected Ghana because of a student from that country spending considerable time in its community. Another system emphasizes India and Pakistan in a surprisingly enriched manner because the curriculum director had served in that area during World War II. The point being made is that study of any particular people may not be the essential. Rather, it is the support, scholarship and excitement that is injected into whatever your teachers and students are concentrating upon that opens doors to understanding.

Representative Areas

For example, if I were presently a member of a local staff, I would most assuredly opt for a study of India because I came away from there with the beginnings of first-hand understanding and deep admiration for its people. I now sense in some small degree why India has always been known as a land of creative thought and spiritual value.

But this in no way would cause me to block the study in a representative way of representative areas elsewhere in the world, particularly when inter-

est and resources are present. All I would like to see is a growing appreciation by the children and youth of any community for their selected "people" in other parts of the world. If this is nurtured continually within their school experiences, they may grow in sensing the essential integrity of other cultures far away. This humanizing inward dimension may then cause them to identify new meanings in themselves and the many subcultures here at home.

It appears that war and its harsh realities are not paying off. Perhaps by continuing effort to get "inside" other people and to look out we can move and prompt others to move to "a softer music of the inner life."

Mr. Mosely's is the first of a series of articles on international education which will appear in subsequent issues of *Newsletter*.

Little sister comes along to school in Gummalaxshmipuram, Andhra Pradesh, India, to enjoy school lunch provided by CARE. High school boy in Agra, site of Taj Mahal, earns money as rickshaw driver.

APPENDIX II

My Village in India Revisited: A Microcosmic Transformation

(Reprinted by permission of the author)

by ASHAKANT NIMBARK

In the villages of India live more than ten percent of the world's people. It is not possible to report on changes in each of these communities, but ASHAKANT NIMBARK *has provided an extremely valuable assessment of what has been happening in the village where he was born and reared and which he has frequently revisited, most recently this year.* DR. NIMBARK *served on the faculty of Douglass College, Russell Sage College, and Rensselaer Polytechnic Institute before accepting his present position of Associate Professor and Coordinator of the Social Sciences Division at Dowling College, Oakdale, New York.*

SINCE cities the world over are the centers of education, industries, and communication, we often forget the fact that three quarters of the human race still live in small villages. This is especially true in India, a country in which 85 percent of the population lives in thousands of villages. These rural villages, and not a handful of cities, represent a real India, or, for that matter, a real Asia.

It was with this understanding that I made a recent visit to Bhoringda, my village in Gujarat, northwest India. On one hand, I wanted to discover changes that have taken place there during the last decade: on the other, as a Western-trained sociologist and an insider looking from outside, I wanted to assess and compare these changes in a broader perspective. I have viewed Bhoringda as a workshop whose actors are acting out the transition problems that are typical of millions of rural people elsewhere, influenced by slow or rapid movements of urban winds.

If you visit Bhoringda with a preconceived image of a peasant village, you will be deceived. Such a conception endows a village community with a set of arbitrary characteristics: that it is physically isolated—a world in itself, that its social life is homogeneous and cohesive, that its economy is self-sufficient, that its members are rigidly stratified and strictly conservative, that its philosophy is other-worldly, and that it is hostile to changes. On the other hand, other observers have been preoccupied with the process of "modernization." They, too, suffer from preconceptions—this time the result of concentrating on change and transition—and do not realize that beneath the changes traditional patterns may still be intact. While visiting Bhoringda, I have tried to free myself from either of these preconceptions so that a balanced and accurate image of village India can be formulated.

How Does One Get There?

For an average American, travelling from New York to Bombay, halfway around the world, may be simpler than going from Bombay to Bhoringda, roughly 300 miles northwest of Bombay. After several slow trains to Lilia-Mota, the closest railroad station, I spent nearly two hours just figuring out how to cross the final nine miles. There is a semi-regular bus, but there is no service in monsoon when the roads are too muddy to be crossed by the ox-cart. Besides, two small rivers have to be crossed, and there is no bridge or boat. Thus for four months each year Bhoringda is almost cut off from the rest of the world.

I inquired about using a horse, and discovered that though the horses are ideal for monsoon travels, they have become scarce. Young villagers have been acquiring bicycles, their new status symbols, which are of no use during the monsoon. Others have been seduced by the idea of "taking a bus" though it is neither reliable nor cheap. In such a situation, I thought, walking was about the only way to get home.

What Does One See in Bhoringda?

I found several new stone and brick houses side by side with the familiar mud-walled, clay-thatched houses. A few official, non-residential buildings in the middle of old huts and trees provided another contrast. What else? Colorful, turbaned shepherds tending herds of cows, goats, and sheep; potters with their donkeys carrying clay and pottery; farmer women, their faces half-covered, fetching water from the village well; farmers taking their oxen and ploughs to nearby farms; and boys and girls in neat clothes rushing to school with their books and slates

—all these were part of my first impression of the village.

According to the 1951 census, Bhoringda had 1,194 people and 207 households. In 1961 the figures rose to 1,511 (802 males, 709 females) and 274 households. There are approximately 950 owned animals (cows, buffaloes, oxen, sheep, goats, donkeys, horses, dogs). The population increase of roughly two percent a year closely resembles national increase in this decade, whereas the family size has been somewhat reduced from around six to five and a half.

What Do the Villagers Do?

Like most Indian villages, Bhoringda is predominantly agricultural. More than 70 percent of the families are actually engaged in farming; others have some direct or indirect dealing with the cultivators. There are 20 distinct castes in Bhoringda. Except for four Moslem households, all are Hindus. These castes (Jatis) are hierarchically ordered, endogamous, occupational groupings whose ranking order resembles that in most of northwest India. A high ranking caste may not accept cooked food from or come in close physical contact with a lower ranking caste (or else they would be "polluted"). The lower castes may accept food from the higher ones, but can share it only with their own caste-fellows. Accordingly, Bhoringda's rank order (which was never formally prepared, but generally understood by all) is as follows:

1. Brahmin (Priests)
2. Vaniya (Merchants)
3. Soni (Goldsmiths)
4. Kanbi (Cultivators)
5. Darjee (Tailors)
6. Sutar (Carpenters)
7. Luhar (Blacksmiths)
8. Kumbhar (Potters)
9. Sadhu (Temple Keepers)
10. Gosai (Mendicants)
11. Mochi (Shoemakers)
12. Sarwan (Bards)
13. Koli (Serfs)
14. Vanand (Barbers)
15. Bharwad (Shepherds)
16. Sipai (Watchmen)
17. Ghanchi (Oil-pressers—Moslem)
18. Vaghri ("Datan"—Toothbrush Distributors)
19. Dhed (Folk Musicians—untouchable)
20. Bhangi (Sweepers—untouchable)

Of these the Kanbis (the original settlers eight generations ago) form a majority with 155 families, and there is only one Soni family. My own caste, the Sadhu, is somewhat on the median line, but, as we will see later, more than one-third of the Bhoringda families have been deviating from their caste occupations. I could discover at least nine distinct spheres of rural life where there is a gap between traditional expectations and actual practices. By way of pointing out these inconsistencies and ambiguities in present-day Bhoringda, I will attempt to show that the preconception of either a static and harmonious rural community, or an uprooted, fast-changing society would be invalid.

Do the People Still Follow Traditional Caste System?

Yes and no. Ten percent of all local households have deviated from their traditional caste-occupations permanently, whereas 27 percent have adopted new jobs in addition to their inherited careers. For instance, within a single Koli family, the head is an architect, one of his sons a merchant, another son a farmer, a third son in school (hoping to become a teacher), and a brother is still engaged in the traditional work as a serf. They all share a joint family of 18.

The caste-career irregularity has created a gap between the villagers' belief in caste purity and pollution and their actual behavior. Although the Brahmins are still the highest caste and the Bhangis the lowest untouchables, middle-range castes are most inconsistent in evaluating each other. Thus, the cultivators rate the potters higher (because some local potters have made good) and the goldsmiths lower (because they have been bankrupt due to the popularity of ready-made jewelry in neighbouring towns). Pragmatic interests often conflict with the conventional mores. For instance, the tailors rate the "lower" carpenters high because they need more clothes and the "higher" goldsmith low because his indoor work creates less need for new clothes.

If the inter-caste relationships of exchanging goods and services were carried on not on the basis of market conditions but according to traditional *dharma* (mutual privileges and obligations), the caste etiquette would be rigidly followed. However, in Bhoringda, as in other villages today and more so in large cities, goods and services are exchanged in terms of cash and not in kind. Consequently, most villagers, who still acknowledge the rules of purity and pollution, are practicing them less and less. Thus when a poor Brahmin, who is a local postman and whose ritualistic high status may still be intact, is required to enter the "polluted" lower caste households in order to deliver mail or money orders, or when a well-to-do, literate, low caste person nervously participates in local Panchayat meetings, the caste-career ambiguity is truly revealing.

Do Joint Families Stay Together?

In a joint family system, prevalent in most Indian and other peasant villages, property, kitchen, and residence are shared by a number of blood-relatives.

CULTIVATOR

SHEPHERD

Villagers of Bhoringda

Photographs by Ashakant Nimbark

MOTHER and CHILD

WATER CARRIER

The largest Bhoringda family consists of 23 members, although the average size has been reduced from 6 to 5½ during the past decade. At least two factors are responsible for the recent "split" in more than a hundred local households:

(a) *Intra-family conflicts.* Because men work on farms, women in Bhoringda are socially segregated and attached to each other in domestic work. Many disagreements, rivalries, and jealousies are created among them over the issues of cooking, child-rearing, and other homekeeping chores. Such conflicts are also due to the recent restriction on child marriages. So a mature bride entering a joint household is more resentful of the supreme command of her mother-in-law than was a younger bride of past generations.

(b) *Urban education and jobs.* The villagers who have sent their sons to cities for formal education or training in factory work complain that their urbanized daughters-in-law do not show any deference to the aged, demand more privacy, and resent the usual household jobs. They feel that their sacrifices in educating their children remain unappreciated. The youngsters, on the other hand, find their elders too rigid and unsophisticated.

These "splits" are by no means permanent. The young and the urbanized Bhoringda people soon discover that their new family freedom is very costly. The joint household divides the economic and social cost of rearing children. Old grandparents are readily available as fond babysitters. Besides, the city, which initially attracts the youth, proves to be cold and unreliable during the moments of joy or crisis. Consequently, the locally "split" families often become reunified under the threat of economic hardships, and those who migrated to cities return to Bhoringda during illness or emergency. In the meantime, even those who are well established in their non-caste urban occupations spend their vacations in Bhoringda. For important events such as engagements, weddings, pilgrimages, feasts, and pregnancies, they always are eager to be with their families. Thus, for the socially "split" families, the economic price of their freedom is high, and for the vocationally "split," being "out of sight" does not necessarily mean "out of mind"!

How Many Read and Write? And What?

Although the past decade has witnessed a steady rise of literacy in Bhoringda, I found that the links between formal literacy and socially useful knowledge are very complex. These links can be explained by two major trends:

(a) *Spread of literacy varies according to caste, age, and sex.* Bhoringda got its first school in 1907, during the feudal rule of Bhavnagar Maharaja. Then one teacher taught a dozen male students in two grades. In the 1940's when I went to school, these were increased to two teachers, five grades, and 95 students, mostly boys. Today there are seven teachers, seven grades, and more than 250 students including 90 girls. Formal literacy has grown from 22 percent in the mid-50's to 35 percent today. What does it mean though?

I found that the adults who were taught how to read and write at night schools knew more about the political events through newspapers than did the youngsters. Male literacy is much higher, but the few Bhoringda women who read and write are not necessarily more intelligent than their illiterate counterparts. The literate women have to memorize the written stories and songs painstakingly, but the illiterate women could in fact recite more songs (for weddings and other occasions) and folk tales spontaneously from their memory.

Many informal sources of education such as festivals, bards, folk dramas, and caste meetings have been severely affected by formal education. Barbers, who used to serve as news media, feel obsolete since the news is now circulated through three or four daily newspapers and ten or twelve transistor radios. They have recently increased the price of haircuts as though to compensate for the loss of their traditional status.

There is no match between high caste and higher education. The most literate individuals in Bhoringda are not Brahmins, but cultivators and artisans, and their personal achievements have lifted their caste status decisively. My own family and caste, for instance, are viewed with deference due to the academic accomplishments of their members.

(b) *Education is frequently misused.* If Bhoringda's high castes are not necessarily literate, its literates are not necessarily knowledgeable. The school teachers and other servicemen who are new to Bhoringda are subject to public scorn. They are characterized by the villagers as bookish, eggheads, and lacking common sense.

When I asked the villagers about their concept of an educated man, the consensus was that a good person had to be either fully literate—a well-educated person who is humble, kind, and socially useful—or fully illiterate—honest, sincere, and simpleminded—but no in-between. They complained about several such men whom they call "half-literates" on the grounds that they have created disunity in the village and have brought a bad name to the village.

The three or four individuals who were among the very few local literates during the decade 1935-45 misused their skills in writing legal applications in-

volving family feuds and other disputes which, the villagers feel, should be best resolved by direct negotiations, rather than bringing external police authority in the village and thereby disrupting local unity. In the absence of channels (literature, journals, newspapers, etc.) in which to express their rare skills, these literates kept busy with petitions and counter-petitions, a way of fighting through writing:

Are the Hindu Villagers Other-worldly? I found the usual notions about the Indian peasant's fatalism and other-worldliness invalid during my visit to the *chora*, a combination of the local Hindu temple and community center. I discovered two contradictory trends:

(a) *There is a decline in supernatural beliefs.* Asked whether they would postpone the results of their deeds of this life until the incarnation, most said "no." Only those who are well-to-do and those who are undergoing major crises expressed their qualified faith in reincarnation—the former to justify their status quo, and the latter to hope for better! The *chora* worships are poorly attended. The daily evening service, which used to attract large attendance by all castes and age groups, now attracts a handful of older women, the temple-keepers' personal friends, and children who are more interested in playing temple music than in the religious prayers. The local Brahmins and Sadhus express their regrets for this "decaying religiosity."

The village secularism is also encouraged by the school which no longer requires the daily religious prayers. There are still some prayers, more for their musical value than their religious contents. Many are replaced by patriotic songs. Furthermore, the school has been a catalyst in stamping out superstitious beliefs in ghosts, witches, and spirits of the dead roaming around the burning ghat. Whenever mentioned, such stories are now meant more for humour and scorn than for check and threat.

(b) *There is an increase in external religiosity.* While finding a decline in religious beliefs, I noticed a surprising revival of other aspects of religion in Bhoringda. Longer pilgrimages, more elaborate religious functions, and more portraits of Hindu gods and saints on the housewalls—these are some of the present developments. Bus companies and railroads have been arranging special pilgrimage tours to Ganges and Dwarka, especially following good harvests when the cultivators have more cash on hand. Recently, the lower castes of Bhoringda have been emulating the higher castes through more ritualistic religious ceremonies (a process technically known as Sanskritization). Special musical programs and feasts are planned by the well-off lower castes families who seek to compete with the others.

Whereas the poor villagers believe in fate by default, and the well-off ones tend to show off their religiosity, the middle-range villagers seem to suffer "anomie" due to these contradictory factors. Thus while not believing in the sacredness of holy cows, especially when someone else's cow is eating up their crops, they are still vegetarians (at least 95 percent). The shaky religiosity has another consequence: a steady rise in the rate of crimes such as rape, homicide, and crop-burning which were much rarer when the people "feared God." Finally, some sort of cultural boredom is also a recent by-product of Bhoringda's mixed up religiosity. The local castes (Koli, Vaghri, etc.) who used to perform religious folk-dramas, acrobatics, and mythological music have been steadily losing their skills. Under the influence of Sanskritization, they have been emulating the more literate and less participatory kind of high caste religious celebrations. The resultant boredom was thus expressed by a middle-aged cultivator:

"Our lives are empty these days. The city people have all the fun. Those who used to entertain us by performing Ramlila (Ramayana-centered folk drama) and Bhavaya (clown-show) have quit the villages. The rich folks go to cities for plays and movies, but nobody would bring them here!"

What Does the Machine Do to Man?

Despite its isolation, Bhoringda has been clearly influenced by technology. People are more time-conscious; they move more speedily and efficiently; and they use more and more machines instead of human hands in their agricultural tasks. While appreciating these changes, I noticed that each new efficiency has added a new anxiety to rural life.

Where there were only two or three clocks (including an old wall clock, which was always right, at the home of the Patel, the village chief) only a decade ago, there are approximately 65 wristwatches and 25 timepieces. Bhoringda's new time-consciousness, however, does not necessarily reflect greater efficiency or sophistication. Young men of the village are fascinated by wristwatches, which they use more like novel jewelry and status symbols than as modern guides for work. The watches have slightly pushed the local bedtime ahead, and shrunk the afternoon nap, but at the cost of traditional methods of determining time (stars, shadows, direction). A middle-aged kanbi sulked about this new trend: "Look at their tik-tik watches, greasy hair, and bright clothes. These youngsters have bookish knowledge, but lack wisdom."

Although irregular, unreliable and expensive, the bus is used increasingly by the villagers for transportation. While walking on the earth-road, the villagers shared the sense of fellowship, mutual assistance, and

cooperation. These sentiments are now replaced by laziness, rivalry, jealousy, and one-upmanship as the facilities and frequency of the bus are less than demanded. And yet, more and more buses are being used not only for public transportation but also for private wedding processions.

I was told that tractors, water pumps, and chemical fertilizers have been gradually replacing *hal, kos,* and *khatar* (the oxen-driven plough, water drawer, and cow dung manure, respectively). However, a majority of cultivators are reluctant to use new technology because (1) machinery needs initial expenses and most farmers lack savings, (2) success of mechanical farming depends on natural rain water and in this area there is a famine every fourth or fifth year, and (3) technology is uneconomical where the landholding, due to successive family "splits," becomes smaller and smaller (presently the average holding is between 12 and 15 acres).

Besides agriculture, other aspects of rural life are also affected by machines, and in each case additional comforts have brought new conflicts. For instance, the new oil mill has cost the traditional occupation of the ghanchi (the oil presser), the new flour mill has taken away the only means of livelihood of local widows, and the separate water pumps in the villages, while reducing the drudgery of drawing water, have deprived housewives of the joy of daily group gossip at the common well.

Are the Sick Villagers Treated and Healed?

Bhoringda has not yet acquired a medical clinic or formally trained physicians, nurses, and midwives. The closest hospital and drugstores are 15 miles away. And yet the villagers have begun questioning the mantras, herbs, and nature cures—the traditional ways of curing patients. This new trend is largely influenced by two or three local kanbis who are practicing physicians in distant towns but who visit the village families frequently. The conflict of medicine versus mantra is reflected in the following three developments:

(a) While sharing such beliefs as that everyone's fate is determined at birth and that local diseases like smallpox and fever are due to the anger of *shitlamata* and other gods, the villagers are willing to use modern drugs and vaccinations. For the past three decades it has been compulsory for children to be vaccinated by the visiting physician. The local vaidyas (traditional doctors) and shamans, on the other hand, have been using modern medicine in addition to their usual herbs and sacred threads.

(b) When the local mantra and thread experts themselves are inconsistent in their belief and practice, others are more confused. For instance, when a priest sends for a medical doctor, or a local dai (traditional midwife) uses the services of a trained nurse, their public images are shaken. The public city hospitals are overcrowded and the private clinics are extremely expensive. Consequently many villagers still rely more on traditional healing than on modern treatment.

(c) Even those who can financially afford to go to the urban hospitals for treatment are often induced to return to the village for social reasons. They find the cities impersonal and doctors alien to them whereas the village is familiar and friendly. The dilemma of being sick in the village was expressed by a cultivator who worked in a textile mill in Ahmedabad for the past twelve years but who is now home for a "change of air." "Things are tough for the sick here," he said. "No doctors, no hospitals, all superstitions and false beliefs. If you get sick, you are better off in the city; if you are healthy, you should be travelling; but if you are seriously ill and about to die, you are better off in the village where everyone knows and cares for you!"

Is the Panchayat Politicized?

Bhoringda always had a Panchayat (traditional system of five or seven trustworthy villagers having jurisdiction over legal matters and political issues of the villages), but it was not until after 1947 that the Sarpanch (President) and the officers had to be elected, in keeping with the new nationwide Panchayat Raj Act. Although the New Delhi Government is centralized, the pro-village forces have been demanding the revival of the Panchayat. Bhoringda's Panchayat members and several farmers with whom I talked revealed their prevalent views on local politics as follows:

(a) *Authoritarian despots are replaced by corruptible officers.* Whenever an external officer visited Bhoringda two decades ago, everyone felt uneasy and threatened. Children stopped crying, adults cleared the street, and housewives peered through the house windows at the vehicles which brought a district or county officer, clad with hat, tie, and shoes, to the village.

Today the villagers appear to be freer and more assertive when the regional officers or Congress party members visit Bhoringda. And yet there is a new attitude of suspicion and scorn towards the present officers and leaders who have replaced the frightening old masters. Where personal visits and persistent appeals were needed for getting things done, there are now complicated forms to fill out and impersonal applications to make. A villager summed up these mixed

feelings by saying: "The old kings were tyrants and their officers were frightening, but at least they appeared respectworthy and contented. You could 'move' them. These new 'white cap' bosses are hungry for new power and it's hard to trust them!"

(b) *Nobody is just and fair in politics.* The villagers discuss their political matters at the *chora*, a place where they also read the regional newspapers. I sat with them on several occasions and learned that they are proud of their local Panchayat and suspicious of the external pressures at regional or state level. Whenever a legal case or major dispute can not be settled at Panchayats, they have to go to the city and that frequently involves bribes. Why is there so much controversy over bribes in transitional societies like India? During the political honeymooning, the masses are for the first time made aware of their new legal rights. So there are always numerous cases of applying for grants and settling disputes. Confronted with inflationary demands and inadequate resources, the officers then tend to cater to those whom they "know" or make themselves "known" by being pushy or wealthy. Hence the gap between the creed of justice and equality and the conduct of favoritism and corruptibility.

(c) *Future outlook is mixed.* The villagers have different views on the political future of Bhoringda. The elite patels, who send their children to the cities for higher education, are optimistic about the future of the country but pessimistic about the village. But their urbanized sons and daughters who often scorn the village backwardness, nevertheless enjoy the local hospitality and special treatment during their short visits. Simpler cultivators and artisans of Bhoringda are optimistic about getting more food, money, and land in the future. They can now freely join each other at political meetings and are more aware of local, national, and world news than ever before. However, by knowing more, they also feel more deprived by suddenly realizing how much poorer they are in comparison with other countries, such as the United States.

Concerning the future of their country and the world, Bhoringda is even more ambivalent. The villagers learn about the latest developments in science and technology from radios and papers, but they also feel threatened by the hot and cold wars, racial conflicts and violence, problems of population, and famine. Perhaps for the first time in history, the simple villagers are in fact affected by a remote, faraway event—fair or foul.

My visit, then, suggests that in spite of its physical isolation, Bhoringda has been changing from a closed and rigid system to a relatively open and nervous community. Although there is still no electricity, no restaurant, no railroad station, no medical clinic, and no English spoken, new ideas and attitudes have been entering the village through invisible channels. In another decade or so it may be even more difficult to analyze such a village in terms of village community or village economy without explicit reference to broader regional, national, and world relations. In the meantime, revisiting Bhoringda, to me, is both exciting and alarming.

APPENDIX III

THE HINDU CONCEPT OF GOD THROUGH WESTERN EYES*

Russell Mosely

Every society, every culture has some idea of what the good life is supposed to be, some goal to shoot for, and most members of that group know early in life what that goal is. It may be to shoot the straightest, to dance the best, to reach the moon first, or to go to heaven for everlasting life or to enjoy a permanent death.

To appreciate Hindu goals we must try to get Hinduism's concept of God for it does tend to set it apart from all other major religions. In a highly over-simplified manner let us consider a few selected quotes to throw some light upon this highly perplex concept:

1. The One who, himself without color, by the manifold application of his power
   Distributes many colors in his hidden purpose,
   And into whom its end and its beginning,
   the whole world dissolves - He is God (deve).

2. This whole world is prevaded
   With beings that are parts of him.

3. Not above, not across,
   Nor in the middle has one grasped Him.
   There is no likeness of Him
   Whose name is Great Glory.

4. His form is not to be beheld.
   No one soever sees Him with the eye.
   They who thus know Him with heart and mind
   As abiding in the heart become immortal.

5. And whom or what is one to love? Is one to choose a certain leaf upon the Tree of Life and pour upon it all one's heart? That of the branch that bears the leaf? What of the stem that holds the branch? What of the bark that shields the stem? What of the roots that feed the bark, the stem, and the branches and leaves? What of the soil embosoming the roots? What of the sun and sea and air that fertilize the soil?

If this God is without color, is formless, without likeness then how can we know anything of this God? The concept of the Oneness of all things is perhaps strange and difficult for you to grasp. It may be a concept of God far different from the one you think of when you think of God. It does not come merely from reading about it. Even when we think we know what it means, the truth of it may elude us because ultimately the prepositions concerning God - with, to, for, all dissolve and you are God - tat twam assii.

But we come immediately to a seeming contradiction. Right off you will say, "But what about all those hundreds of deities worshipped in Hinduism? You can't call that a belief in one God or in one anything. That's not monism; that is polytheism at least." You are quite right as far as you go. It is true that nearly every village will have a so-called "God." It is true that you can find people all over India paying homage to Ganesh, Kali, Vishnu, Shiva, Krishna and countless other deities. How are the concept of oneness of all and these many deities reconciled? The answer is quite simple. These so-called "gods" are not gods or certainly not the ultimate realities at all. We might look at them as sign posts which help point us to that ultimate reality we have just noted. Would any of us be foolish enough to believe that when we see a sign which says 'Milwaukee ---- 25 miles', that we are actually in Milwaukee. Of course not; then we must not confuse

ourselves over the many Indian "Gods." They are merely sign posts that point to something past themselves.

These many deities, or more correctly "manifestations of the ONE," serve another purpose beyond sign pointers. Our minds being limited as they are, we need all the help we can get in trying to outreach ourselves and to experience something beyond our senses or even our mental ability to perceive. Therefore, we pick out qualities or essences of reality and exaggerate them so that each essence impresses itself on us indeliably. When we add up all these essences or qualities or aspects of reality we have a better idea about the ONE. For example, teams in America pick mascots. We might pick the tiger or pancher as a symbol for our football team. When we shout, "Come on you tigers, claw your enemy!" we don't mean that literally. We mean we want our team to be courageous like tigers and to be cunning and aggressive as panthers. Would we choose a lamb for a symbol or essence for our football team? Conversely, what does the lamb mean when used to convey some essence of Jesus Christ.

Note the several arms with which Hindu deities are depicted. What is being suggested by the addition of the extra arms? If you are powerful with two arms, how much "better-armed" are you with twelve? Suppose you had four heads instead of one?

THE MAJOR TRIAD

Brahma: "THE CREATOR"

Brahma, one of the main deities of the Hindu triad. is Lord of Creation. He is usually pictured with four heads, representing the four quarters of the earth and his heads usually face four directions. He is the god of wisdom and is shown carrying the Vedas in one of his four hands. The Vedas symbolize wisdom and learning. Brahma is sometimes shown carrying a water jug which symbolizes prosperity. He may also have a string of beads or a sacrificial spoon in one hand, symbolizing his spiritual nature. The fourth hand is often raised in a gesture of promise or fulfillment. Brahma's consort is Saraswati, the goddess of wisdom and his vehicle is a goose.

Over the centuries Brahma has lost his position as the sole or one god and he has taken his place with Vishnu and Shiva as a part of the trinity of Hinduism. In the bulk of Hindu mythology Brahma is pictured as less than Vishnu and Shiva and often these two must intervene to set matters straight in situations where Brahma has been outwitted by a sage or demon.

Even though Brahma is one of the trinity he is not an important focus of worship. Of the thousands of temples in India today, only one major one is dedicated to Brahma. Some say, however, he is so mysterious that he is beyond ordinary worship.

SHIVA: "THE DESTROYER"

Shiva is represented as man of light color, except for his blue throat, with four arms and three eyes. He carries a trident, a sword, a bow and a club with a skull attached to it. His vehicle is Nandi, the bull, a symbol of fertility, and his consort is Shakti - represented in various aspects. Shiva is also often pictured with

three serpents which wind around him, one of which forms is sacred thread. Shiva's aspects are so complex that we must consider him in three poses: the ascetic, Nataraja and the Lingam.

1. Shiva as the Ascetic

Shiva's great powers are often attributed to his practice of yogic austerities. His garland of snakes, his necklace of skulls, serve him well when he takes on the demons. His drum, shaped like a hourglass measures out the beat of the universe and he uses it in his role as judge and upholder of righteousness. Shiva's destructive nature is echoed in the behaviour of his consorts Durga and Kali.

2. Shiva as the Lord of the Dance: Nataraja

Shiva dances both in joy and sorrow. In his cosmic dance Shiva symbolizes the glory of god and the eternal flux and movement of the universe, which his dance keeps ever in motion. Life ebbs and flows, the cycle of creation and destruction runs its cosmic course. The Universe gushes forth new planets and galaxies and swallows them up. Thus the dance of Shiva teaches us that existence is transitory, that this moment will soon be gone, that the old gives way to the new. To know this is to know the joy and sadness of existence.

No pose of Lord Shiva better captures the unity of the functions of creation, preservation and destruction and the whole cycle of existence than Nataraja - the Dancing Shiva. The large circle of flames in which Shiva dances represents rhythmic play, the source of all motion in the universe. It is this to which we will return as we blend with the flow of cosmic energy. With one foot Shiva balances on the dwarf of ignorance or forgetfulness which separates us from contact with the true reality. The other foot is raised in a dancing pose which, according to Heinrich Zimmer, symbolizes "The continuous circulation of consciousness into and out of the condition of ignorance." This foot tells us there is a way out; we are not bound to ignorance. This foot means release from the bonds of Maya. In Shiva's upper right hand we find a "Damaru" or small drum which represents sound as the first step in the manifestation of the universe and also symbolizing the rhythm of creation. In his upper left hand is a ball of flame, symbolizing the world's final destruction as a corollary to the act of creation. This means that new forms are continually created and destroyed while the essential energy of the Universe goes on. The lower right hand is held in a teaching pose saying to us, "Do not be afraid; there is a way out and that way out is through me." This hand leads in a rhythmic line directly to the lower left hand which shows us the way out. That way out is pointed to the raised foot of release from the chains of ignorance. In Shiva's dishevelled hair we see the Ganga, the goddess of the great river, and the moon. They too are less than the whole and ar[illegible] a part of the larger universe. The serpents on Shiva's body symbolize the [illegible] force that underlies all being.

1 Creation, Destruction. Two concepts but one dance, the trampling leg, the outthrust arms asserting the law invincibly, ecstatically, the drums beating, the strings plucked in supplicating monotony, raise me, raise me into the mystery's centre; for something to be born something must die.

3. Shiva as the Lingam

Shiva's role in the trinity is that of destroyer. However, the act of destruction is closely related to creation, unlike the either/or separation in our own mythology. The sign of the lingam, Shiva's most familiar representation, is the symbol of God's creative powers. This is the form to which the devotees of Shiva offer their worship to their deity. Shiva's vehicle, Nandi, the bull, reemphasizes his role as creator as the bull is universally considered a symbol of fertility.

Tradition holds that Shiva is greater than Brahma and many myths depict the feud between them and the ultimate victory of Shiva. However, Shiva's rivalry with Vishnu did not result in victory for either and they both continue to coexist as the two most important deities in the Hindu pantheon.

VISHNU: "THE PRESERVER"

Compared to Shiva, Vishnu is a mild fellow and an object of loving devotion rather than fear. His chief function as preserver of the universe and cosmic order makes him the upholder of dharma.

Vishnu is shown with four hands. In one he holds a conch shell or Sankha which was one inhabited by a demon killed by Krishna. In the second he holds a discus type of weapon called Sudarshana which also is associated with Krishna. The third hand hold a club or mace called Kaunodaki. In the fourth hand Vishnu holds a lotus or Padma. He wears the Holy jewel, Kausrabha, around his neck and a shock of curly hair on his chest. Often he may be seen with a sword on a lotus, with his consort, Laxmi, beside him or riding on his vehicle, Garuda, a half man-half bird.

Vishnu is quite a different figure from Brahma and Shiva. Brahma is concerned with creation - a function about which we know little and which lies shrouded in mystery. Shiva's role as destroyer is likewise a realm about which we have little direct knowledge. These functions are difficult to apprehend. Consequently, both Brahma and Shiva lie outside the bounds of time in overarching cosmic cycles and their personalities are not differentiated for us within the confines of time and history. Vishnu is concerned with life divided and imprisoned by time: he lives in history and man's life in this world. Vishnu is more defined and his mythology has more to do with man's social and political realities and the working out of a moral balance on earth.

Vishnu's history is closely linked with samsara, karma and dharma. According to the notion of karma, good forces and evil forces are both present on earth. History is a constant battle between these two forces which, over the long cycle of the existence of the universe, will balance out. However, at certain points in history, the balance is pushed out of harmony and the forces of evil gain an upper hand. To right the balance, not to destory evil, Vishnu intervenes in behalf of man. Evil must exist for good to operate. "Love your enemies because they are enemies," Alan Watts has pointed out, is the real genius of Jesus' words.

The device by which Lord Vishnu intervenes to correct the balance is a series of avatars or incarnations. When these avatars (Vishnu's incarnations) appear on earth, they have a specific mission to perform to redress the balance of good and evil. The Gita says of this practice:

> "Whenever there is decay of righteousness, O Bharata, and there is exaltation of unrighteousness, then I Myself come forth;
>
> "For the protection of the good, for the destruction of evil doers, for the sake of firmly establishing righteousness, I am born from age to age."

To understand Vishnu, it is necessary to understand the major avatars, generally agreed to have been nine with the tenth still to come. Note how the avatars follow the process of evolution from life in the sea to human existence and from the age of Krita to the age of Kali.

1. Matsya: The Fish

The story goes that there was a deluge and the ocean engulfed the universe.

> "Vishnu, the Supreme Power advised King Satyavrat to take into a boat the seeds of all plants, the rishis and Brahma. Brahma was holding the four Vedas in his mouth. It so happened that Brahma fell asleep and the horse-headed demon Haygriv took away the Vedas. The rishis and the gods implored Vishnu to rescue the Vedas from the demon. It was then that Vishnu incarnated himself as a monster-fish, killed the demon and rescued the Vedas.

2. Kurma: The Tortoise

The forces of evil were once again gaining the upper hand and amrta (the cream of the milk-ocean needed to sustain the gods) had been lost. Vishnu determined to re-establish the balance and to get the precious amrta by churning the ocean of milk. He took the form of a tortoise and the churning stick, the sacred mountain Mandara, was placed on his back. The churning rope was the snake Naga. The gods pulled one end, the demons the other. From the ocean came the divine cow to offer milk to sustain human life. Vishnu then gave the amrta to the gods, and they became immortal once more.

3. Varaha: The Boar

Two stories are associated with Vishnu's third incarnation. One tells that Vishnu and Brahma, united in the form of a boar, observed a lotus leaf on the cosmic waters. Deducing it must rest somewhere, the boar plunged into the water and found the earth beneath the surface. Breaking off a piece of it, he brought it to the surface - thus creating the world.

The second story tells that a certain demon, Hiran-yaksha, had received a boon from Brahma that protected him from harm from gods, men and beasts. However, Brahma had neglected to put the boar in the list of animals to which he was immune. Hiran-yaksha, proud of his power, persecuted the gods and men and dragged the earth to his home under the waters. Vishnu assumed the boar's form, killed the demon, and caused the earth to float again.

4. Narasinka: The Man-Lion

The fourth incarnation was to slay the demon Hiranyakashipu. Hiranyakashipu had received a boon from Brahma that he could not be killed by any human being, or animal, or god; that he could not be killed during the day or the night; that he could not be killed on the earth or in the sky; that he could not be killed by a weapon; and that he could not be killed either out of the house or inside it. With such a boon he began to consider himself immortal. He began to oppress and maltreat pious and religious people. To right this evil trend, Vishnu incarnated himself as a man-lion, a new being which had never existed before, with the face and head of a lion and the body of a man. Vishnu annihilated Hiranyakashipu at dusk on the threshold of his house by tearing open his stomach with his claws thereby avoiding all the terms of Brahma's boon.

5. Vamana: The Dwarf

During the second age, Tretayuga, King Bali, revered by the gods for his propiations, but feared because of his ambition, had extended his kingdom as far as he could on earth. He turned his sights on the kingdom of the gods and by virtue of the powers he had gained by his sacrifices, took possession of Indra's domain. Vishnu, to retrieve the lost kingdom for the gods, was born this time as a dwarf to a holy couple, Kashyapa and Aditi. He was known as the dwarf brahmin, Vamana. The story goes that,

> Bali honored holy men and gave them gifts. The dwarf Brahman was honored and treated with great respect.
>
> Then Bali asked him, "Sir, what is it that I can do for you?"
>
> "You are the master of the entire universe, are you not?" asked Vamana.
>
> "Yes, I am indeed," replied Bali simply, but with happy pride.
>
> "Then can you give me a little land?"
>
> "Why, surely. You can have as much land as you want."
>
> "But what if you cannot give me all the land that I ask for?"
>
> "Oh. I can surely give you any amount of land that you may like to have. But in case I can't, may I go to hell, the penalty for those kings who break their promises."
>
> "Sir," said Vamana, "I ask for only that much land that I can cover in three steps."
>
> "Very simple indeed," replied Bali. "I don't see why we should have had such a lengthy preliminary discussion for so paltry a gift. In fact, I am very surprised at your strange request. If you want land, my friend, have a little more. Let it be a proper gift."

"No," replied Vamana, "I want only what is really mine, nothing more."

"Very well," said Bali, laughing. Suddenly the dwarf changed into a giant figure. With one step he covered the entire world. With another he bestrode the whole universe. He still had a third step to go.

"Where shall I place my feet now, Bali?" a booming voice inquired from a great height.

"Sire," replied Bali, falling to his knees, "I know now that I did wrong in coveting the whole universe and seizing it by force. I know that you are Vishnu and that my end has come. But I have also tried to act nobly, covetous though I may have been. So if I go to hell, let me be pushed down there by your sacred feet. My Lord, let your third step be on my head."

So Vishnu put his foot on his head and pushed him down to the lower regions. But because Bali was noble and just, although covetous, Vishnu forgave him and made him the ruler of the entire nether world. And Bali lived there happily in his underground palace, famous and just.

6. Parasurama With the Axe

This incarnation was to restore the power of the priestly caste in the Tretayuga or second age when the Kshatriyas were ruling. Parasurama lived at the same time as the seventh incarnation, Ram and their stories touch several times. Parasurama's obedience was firmly established when, in response to his father's command, he cut off his own mother's head. Granted a boon by his father for this obedience, he asked that his mother's life be restored.

It was against the thousand-armed Kshatriya king that Parasurama directed this energy. Finally all Kshatriyas were killed.

7. Ram

Vishnu's job as Ram was to slay King Ravana, the ten-headed ruler of Lanka (Ceylon). Ram was banished to the forest for fourteen years with only his brother Lakshman and wife Sita. For his attacks on the demons and on Ravana's sister, Ravana sought revenge. Hoping to sap Ram's strength, Ravana abducted Sita and carried her off to Lanka. Ram, aided by the monkey king Sugriva and his army, headed by Hanuman, attacked Lanka. He killed Ravana, and, re-united with Sita, established the ideal kingdom - Ram Rajya. In fact, Ram's story, the Ramayana, is told, read, and seen by every Indian and through it one learns the ideal models for life.

8. Krishna: The Divine Lover and Prince

Vishnu's eighth incarnation was to re-establish the balance upset by King Kansa's tyranny and cruelty. Born in the dungeon where his parents had been thrown, Krishna is smuggled to a cowherd family and raised as their son. During his childhood and youth in Gokul and then Brindavan, Krishna is the delight and passion of the cowherds and the gopis - the milkmaids. Their love for each other, culminating in a moon light dance, is the focal point of much Bhakti worship. Man's longing to be united with God is symbolized by the

gopis' longing for union with Krishna.

Krishna loved the gopis with no less love than they felt for him, and even though His Presence was felt by each, Krishna had to leave the gopis and return to Kansa's court to slay him. After this is accomplished, Krishna appears as a great prince, ruler of Dwarka, and ally of the Pandavas in the Great War - reported in the Mahabharata. At the start of that war, Arjun, one of the Pandava princes, realizing that many of the enemy are dear to him - family, teachers, and friends - loses his desire to fight. Krishna explains that he must fight; he must do his duty without concern for the results of his action.

9. Buddha (?)

With the incarnation of the Buddha as an avatar of Vishnu we see an attempt to subordinate the rising popularity of Buddhism to the Hindu system. Buddha is usually pictured quite differently from the other incarnations in that he is not the upholder of virtue and tradition as the others were, but rather a tempter of man to follow new ways and to reject ancient truths. When used as an incarnation of Vishnu, Buddha is hardly recognizable in the form and behaviour we have come to associate with him. He is seen as putting forth new doctrines such as that the world has no creator and hence no universal spirit which manifests itself as Brahma, Vishnu and Shiva. He also is accused of undermining caste dharma, that heaven and hell were only human conditions of pleasure and pain, that death was only a peaceful sleep and that sacrifices had no religious value. Much emphasis is put on Buddha's supposed stress on physical pleasure because there was no life after death. In this emphasis Hinduism offered an explanation that was almost the direct opposite from true Buddhist teachings.

The advent of the Buddha on earth signalled the beginning of the age of Kali where everything was distorted from the true dharma of more golden ages. In this sense Buddha's incarnation symbolizes the weakening of the traditional gods and man's turning away from his tradition. Ultimately this wickedness would result in the weakening of the opponents of the gods, causing them to be destroyed or to return to the ways of dharma for salvation.

There are some versions of the Buddha's incarnation which make his presence more positive and uses his teachings to build and expand ancient Hindu concepts. There are also many versions of the tradition which leave out the Buddha all together as one of Vishnu's incarnations and do not make him any part of the orthodox Hindu tradition.

10. Kalki

The incarnation of Kalki, the ninth or tenth incarnation of Vishnu is yet to come. Because Kalki is yet to come his is symbolized by a riderless white horse. The appearance of Kalki on his white horse will mean the destruction of the world as we know it and a logical conclusion to the evil age of Kali in which we are now living. The Vishnu Purana predicted long ago that we would one day come to the stage when, "The kings of the earth will be of one churlish spirit, violent temper, and even addicted to falsehood and wickedness. They will inflict death on women, children and cows; they will seize the property of subjects, be of limited power, and will rapidly rise and fall; their lives will be

short, their desires unsatisable, and they will display but little pity." It will be an age where power, money and sex and outward show will be the qualities of life. Truth and love will have disappeared from the earth.

At this point, Vishnu as Kalki will ride his white horse through the world with his arms held high, gripping a fiery sword. After Kalki accomplishes the final destruction of the wicked world, preparation will begin for a new creation and once again the virtuous age of Mahayuga will appear with its pure dharma and righteousness will prevail. A few say Kalki has come in the form of atomic power, the bomb as well as its more creative possibilities.

SHAKTI - "THE FEMALE PRINCIPLE"

Unlike much of Western mythology, Hinduism at all times has recognized and represented the feminine principle. Since the ONE is beyond all pairs of opposites, it must encompass both male and female. Every deity has a feminine counterpart or aspect.

The most prominent form the female principle takes is as the consort of Shiva. Thus dual, male-female energy is called Shiva-Shakti. The concept that male and female are both part of the whole is so fundamental that Shiva-Shakti is often represented as the person, half-female, half-male. The Shakti principle is a bit different from our concept either of femininity or of the Virgin Mary. Many times Vishnu is pictured as lying on the cosmic serpent which symbolizes eternity. With the destruction of the universe at the end of each Kalpa, the universe dissolves into its formless state and Vishnu, inactive, sleeps. At the dawn of each new Kalpa, Vishnu will dream the dream of creation and Brahma will emerge from a lotus growing from his navel. But note his consort's role. Vishnu representing the male energy is asleep. In order for a new cycle of creation to take place he will have to dream the dream of the world and produce a new Brahma from his navel. To get him going on this task his consort Lakshmi is at his foot. She is about to tickle his toe and spark off the energy that will move Vishnu to create the world. Here is an excellent example of the Hindu idea that male energy is inert and requires the activation of its female counterpart. The male power lies inert, unmoving, transcedent. The female energy must awaken it to action. Without the female energy, there is no creation or evolution. Shakti is as important as Shiva; there must be two poles for a battery to function; an atomic bomb lies inert until a charge fires it; even a wood fire requires a spark to make it burn.

Shiva-Shakti represent the male-female reality. But Shakti is pictured in different aspects and to symbolize this there are stories of different consorts of Shiva. Two different aspects of Shakti are most often characterized. One, the benign, loving, mother-wife aspect of feminine power, is characterized as Shiva's consort Sati and later in the next birth as Parvati. The angry, avenging, destruction-so-that-there-may-be-creation aspect is characterized as Durga and Kali. As we consider these "goddesses" it is important to bear in mind that they are but different aspects of Shakti.

Shakti as a Benign Power

As this she is represented by Sati. Sati became Shiva's devoted wife despite her father's hatred of Shiva. Finally when her father continued to revile Sati because she could not blot out such evil against her lord, declared she was ashamed to own her body to such as her father and fell dead at his feet.

Here we see the benign, devoted, aspect of the female energy. Shiva was so distraught at losing Sati that he took to asceticism. His beloved Sati is born again, this time as Parvati, daughter of Himavan (the Himalayas) and Mena. She was exceedingly beautiful and was over-confident of the affection of her husband who had so madly mourned her death. Hence she gave herself up to singing and dancing, spent her time in decorating her person, with flowers and ornaments, and hoped Shiva would come to woo her in due time. But in this she was disappointed. The Great God sat on Mount Kailas immersed in meditation. He had lost all desire for the company of women and had taken delight in ascetism. When Parvati saw that her beauty could not attract Shiva she hoped to win his favour by devotion, and began to worship his image assiduously. In this too she failed, Shiva sat insensible to all the supplication of the devotee. She then gave up the world, became contemptuous of physical beauty and began to practice severe penances and starve her body. She lived on air, remained in ice-cold water for days and nights together, and did many other things besides. One day, while she was standing on one leg with uplifted arm, a Brahmin of short stature appeared before her and asked her why she was thus torturing her lovely body. Parvati told him that she was in love with Shiva and wanted to marry him. The Brahmin laughed and asked her if she knew that Shiva was an ugly, homeless mendicant of dirty habits, a haunter of cemeteries and an ill-tempered old god besides. Parvati said she knew all this and more, and defended the greatness of Shiva. But she was no match for the Brahmin who described Shiva's habits so horribly that Parvati could not bear to hear such blasphemy any longer and she closed her ears with her hands and shouted at the Brahmin. On this the Brahmin stood before her as Shiva, smiling. Parvati fell down and worshipped him. He took her by the hand, told her that it was no longer necessary for her to practice austerities. Then Shiva married Parvati.

Shiva-Parvati symbolize the ideal in matrimonial relationships. A bride wants to be as Parvati to her husband and wants to be loved as Shiva loved Parvati. Thus Parvati is widely revered throughout India. In all of this we see Shakti as a benign power.

Shakti as Destructive Power

Sati-Parvati are not the only aspects of Shakti which one must represent to understand the feminine energy. Anger and destruction are also a part of it. The angry aspect of Shakti is Durga. Durga is the beautiful yellow-skinned lady with ten arms whose vehicle is a tiger, and who is most often pictured slaying the buffalo demon. In each of her ten arms she carries a weapon given her by different gods. This symbolizes that she is not inferior to the other gods. Among others, she carries Shiva's trident. Vishnu's conch, Ram's bow, Krishna's Sudarshan. She has the power of ten gods.

However, the most terrifying aspect of Shakti is Kali. Kali is represented as black-skinned and half-naked. She sometimes has claws or tusks and her tongue hangs out with blood on it. In two of her four hands she often carries a human head, still dripping blood. But note the other two hands. They are raised in

blessing. Even at the moment of destruction she calls out hope and promise of new creation. So enthusiastic was Kali in slaughtering demons that Shiva himself once had to intervene to stop the killing by allowing Kali to dance on his body until she regained her perspective. As Shiva represents all-devouring time, Kali, by dancing on Shiva, represents a mastery over Time, the dark abyssmal void which is above time, space and causation. In this characteristic pose, we might further suggest that, by conquering the god of destruction, she affirms creation which is the ultimate expression of the feminine principle in the universe.

LAKSHMI AND SARASAVATI

Lakshmi

Two further important characterizations of the female aspect are Lakshmi and Sarasvati. Lakshmi is Vishnu's consort. Lakshmi is usually shown as a beautiful golden woman sitting or standing on a beautiful lotus, while two elephants sprinkle her with water. She has four arms but is usually pictured with only two. It was already mentioned how Lakshmi tickles the foot of the inert Vishnu, actualizing his power to recreate the universe.

Lakshmi, as the consort of Vishnu, is reborn with each of his incarnations. Thus, when Vishnu appeared on earth as Ram, Lakshmi is present as Sita; Krishna, Vishnu's eighth incarnation has at his side first Radha and later Rukmini, both personifications of Lakshmi.

Lakshmi is the goddess associated with wealth and material prosperity. It is she who is worshipped at the start of the business New Year. Her blessing will bring wealth to a family.

Sarasvati

Sarasvati is Brahma's consort. She is pictured as a beautiful woman, riding a swan or peacock with a veena in her hand. As Brahma is the god of creation and wisdom, his consort is the goddess of learning and all the creative sciences. Her chief role is as patron of all the creative arts especially music, poetry and science. By honoring her, man symbolizes his quest for learning and recognizes its role in the life of the world.

GANESA

Ganesa or Ganesh is a jolly figure. With the body of a short, chubby man, his four arms and an elephant head with only one tusk, he may look a bit incongruous, but he is nonetheless lovable. In his hands Ganesa holds a shell, a discus, a club and a water lily. His vehicle is a rat.

Ganesh may be the most popular deity in Hinduism. His function is to remove obstacles and there are always plenty of obstacles to remove in any culture. Before starting any venture large or small he is called upon to help. Before moving into a new house, taking an examination, opening a business, going on a trip or starting a new job, Hindus pay homage in some way to Ganesh. He would be the sort of deity you would call upon as you step up to the foul line for that game winning free throw. He also serves as the deity of wisdom and prudence.

There are several stories to explain Ganesh's unusual head. One such tale explains that Ganesh's mother, Parvati, had placed him outside her door, instructing him not to let anyone disturb her while she took a bath. When his father, Shiva, returned from meditation, Ganesh barred his entrance. Shiva, in a fit of momentary rage, lopped off his son's head. Parvati was grief-stricken, and Shiva, realizing the awfulness of his act, promised to secure a new head for his son from the first passing creature. This happened to be an elephant.

Ganesh is a favorite member of countless household shrines. Hindus feel he is a bit of man and beast and god, that he is as much of the earth as of the heaven. They adore him because he is like one of them incongruous but wise. They call on him to teach them wisdom and lead them, as a tusker would, out of the forest of false ideas to the path of truth. They ask him to come to earth and be with them, for the earth is beautiful. They call to him riding on his rat. They declare their humbleness and say they don't despise the rat. The elephant and the rat, the big and the small one, are their brothers.

HANUMAN

Hanuman, the monkey god, is the symbol and model for the perfect servant. Ever faithful to Ram, he is one of the heroes of the epic Ramayan. His cunning, speed and agility made him a valuable ally in the fight against Ravana and his service in that struggle are commemorated in his elevation to the status of a deity. Because his father was the god of wind, Hanuman has the ability to fly and is often depicted in this state, bringing the hill containing the important medicine from the Himalayas to Ram's stricken brother in Lanka.

As the symbol of strength, he is often worshipped by athletes and young men entering manhood. After his valued assistance in defeating the mighty armies of Ravana, Ram promised him any boon he wished. Hanuman chose to live as long as men spoke of Ram and his deeds; it is likely, then, that Hanuman will never die.

SUMMARY

This has been a brief sketch of a few of the major deities of Hinduism. Encountering these deities may help us toward our goal of understanding the ONE, that undifferentiated essence that is mystery and lies beyond our ability to measure. If we think of the proverbial six blind men and the elephant again, we might say that the elephant represents the ONE and the deities we have described as the parts that we, as blind men, see. Each is a part of the whole, but less than it. Each portrays an essence or quality of the ONE and of life and society. Each may pave a road for us and smooth our travels.

To put it another way each may be like a lighthouse guiding "our ship of religious quest" toward the harbor of the ONE. But how foolish we would be to anchor our ship at the lighthouse. We want to go past the lighthouse and enter the harbor and reach the ONE. Thus it may be helpful to think of these deities as guideposts all pointing beyond themselves. They are also essences that take qualities we all know and have experiences and make these qualities larger than life: Godlike. They give us a focus for our emotions and attentions as we contemplate them.

Most of all, they remind us of those qualities in ourselves which must be activated if we are to be whole as human beings.

If we look at our short list, we see that in the Hindu triad, Brahma, Vishnu, and Shiva, we have put together qualities that lie as a central truth of our existence and the existence of the universe. We come, we live, we go. Yet as each of us is born, as we live and as we die, we know that something more is going on and that the cycle will continue. We see it in the history of nations, in the cycle of the seasons, in the waxing and waning of the moon and in our own personal lives. We all know that we must die even as a leaf must die or nothing new can come to have its turn in the brief flicker of conscious existence we call life. Now scientists are saying that the universe really functions this way. New stars are being born as others burn out. New planets and solar systems are coming and going all the time. They are even talking about anti-matter, very much like the Hindu idea of opposites, where every quality has its antithesis. Male has female, up has down, light has dark and good has evil. The ONE in our game is the reality beyond these opposites, even the opposite of matter and anti-matter. The the Hindu the triad of Brahma, Vishnu, and Shiva point to this truth - the movement and ebbing and flowing of the universe.

As we contemplated Shakti in her many aspects, we were again looking at an important part of reality. Energy cannot be released without the combination of male-female powers. Your very existence bears out this truth. Parvati, Durga, and Kali show us that energy which is released can be both gentle and terrible. If we unlock the vast energy of the atom it can be used to cure cancer or to destroy the world. Energy let loose is always so. Most of all Shiva-Shakti shows us that the ONE to be the ONE, must be male and female at once. No system can be all male. The man to be man must have woman who knows that she is a woman. The dreams of man often need the female touch for their actualization. Though the man has traditionally brought home the pay check, there would be no family to prosper without the female.

Sarasvati reminds us that life without music, poetry and art would be barren and empty. In the worship of Ganesh we are being told that fate may not always deal us the hand we want and that every venture is a risk but that risking is the essence of living. We put ourselves on the line constantly in our perpetual new beginnings - moving, taking a test, applying for a job. In homage to Hanuman we are reminded that life is also service. For most of us serving something or someone greater than ourselves has given meaning to life.

*Adapted from materials developed by Don and Jean Johnson, ERC, 1969-70.

APPENDIX IV

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Marriage is an occasion of rejoicing for the bride and the family. ROOPMILAN, Bombay's biggest air-conditioned Saree Emporium enables her to make it a memorable event too. Step gracefully into your dream-world with the help of a wardrobe of sarees from infinite varieties of Benarasi, Kanjivaram, Kotah, Chiffon, Chinon, Tussore, Brocade, Embroidery, Ghar-cholas, Panetars and also ladies' ready-made garments, knitwears, underwears, imitation jewellery, wigs and the like.
ROOPMILAN
97, QUEENS ROAD, NEAR MARINE LINES STATION, BOMBAY 20. PHONE : 293990
SKYLARK

Some complexions just never grow up!

Pears – the original glycerine soap

Pears keeps your skin young, innocent.

train her to be an ideal housewife...

buy her an

USHA

sewing machine

Yes, only you can transform her into a capable, economical housewife ... a precious asset to her home and family.

Teach her young. Buy her an USHA Sewing Machine. Then share with her the joy of fashioning clothes and furnishings in varied patterns, designs, stitches. From heavy curtains and upholstery to elegant teenage outfits and delicately-embroidered kiddies' frocks — an USHA Sewing Machine can handle anything!

You will save time, effort and money too! Because USHA Sewing Machines are :

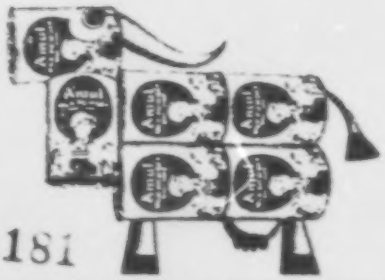
★ precision-engineered for easy, flawless, economical sewing ★ checked and rechecked over 2000 times to ensure trouble-free performance and 30% longer life ★ backed by expert after-sale service wherever you may be ★ available in a wide range of models with a choice of hand, foot or electric drives

Prices range from Rs. 180/- upwards.
Available on hire purchase too!

Ooh! Lovely curds, thick enough to cut.

ASP/AMP-17

Her secret: Amul Milk Powder

Curds for lassi, curds for raita, curds for dahivada. For thick, creamy curds take milk made from Amul Milk Powder. Heat to boiling point. Cool to lukewarm. Stir in half to one teaspoon of good curd. Leave to set.

Amul Milk Powder for an endless supply of good wholesome milk, sweets and puddings galore. You'll find a spoon or two makes curries rich and tasty. So convenient and economical, too!